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Ji Xianlin (Ed.) et. al

FRAGMENTS OF THE TOCHARIAN A MAITREYASAMITI-NATAKA OF THE XINJIANG MUSEUM, CHINA

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Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China

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Editor

Werner Winter

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Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China

Transliterated, translated and annotated by
Ji Xianlin

in collaboration with
Werner Winter
Georges-Jean Pinault

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1. Introduction

1.1. Explanatory notes concerning the fragments

In the winter of 1974, in the Yanqi district of the Xinjiang Autonomous Region, China, close to a 1000-Buddha Temple, some forest workers discovered accidentally 44 leaves, i. e., 88 pages of the manuscript remains of a Tocharian A version of the Maitreyasamiti-Nāṭaka. Although they are far from complete, they are the longest manuscript remains of this text discovered till now and are therefore worth notice. The original manuscripts are written in Central Asian slanting Brāhmī on yellowish paper, circa 32 cm in length and 18.5 cm in width. Most of them contain eight lines on every page; on a few of them, only six lines survive. Having been burnt by fire, the manuscript remains are heavily damaged, mostly on the left side; the left margin and corners are always entirely lost. There is not even a single page or a single line complete. On the most damaged pages, there remain only a few words. The order of the pages is totally in confusion, which causes a lot of difficulties for the deciphering work. A few manuscript remains of the same text have already been published in E. Sieg and W. Siegling's *Tocharische Sprachreste* (Berlin–Leipzig, 1921); they are in a similarly damaged condition.

1.2. Fragments of the Maitreyasamiti-Nāṭaka published by E. Sieg and W. Siegling in *Tocharische Sprachreste*

In 1906, the German archeologists Albert Grünwedel and Albert von Le Coq discovered during the third Prussian Turfan Expedition some Tocharian A fragments of the Maitreyasamiti-Nāṭaka texts in Xinjiang, China. These fragments were later on published by two German scholars, Emil Sieg and Wilhelm Siegling, who had deciphered the Tocharian language, in two volumes, one containing facsimiles, the other the romanized transliterations (Berlin–Leipzig: Walter de Gruyter & Co., 1921). In the following, I enumerate the texts of the Maitreyasamiti-Nāṭaka according to the original numbers of Sieg and Siegling.

No. 212–216

Here we find, among others, the names Bādhari, Mogharāja, Maitreya (Metrak), Vaiśravaṇa, and Indra. In 212–213, we read part of the list of the Mahāpuruṣa-lakṣaṇas ("marks of the Great Man") of Śākyamuni. In 215, there is the name Nirdhana, who asks Bādhari to give him 500 dinars. Here we find also the name Pūrṇabhadra.

No. 217–238, 239–242

Here we have the text of the Maitreyāvadānavyākāraṇa. This is a different work which, although the leading role is also played by Maitreya, is not a drama, but a kāvya, i. e., an epic-like poem.

No. 251–294

Here again we have the Maitreyasamiti-Nāṭaka.

No. 295–305

We find here a "Zweite Abschrift" of our text, as Sieg and Siegling call it.

No. 306–310

"Eine dritte Abschrift" of our text.

No. 311–311A

Sieg and Siegling write: "Die Erwähnung des Maitreya (Metrak) in Strophe 2 weist darauf hin, dass der Text der Maitreya-Literatur angehört."

No. 348–349

Sieg and Siegling write: "Den Inhalt bilden Bitten an Maitreya."

No. 399–404

Sieg and Siegling are of the opinion that "Das Werk war jedenfalls eine Avadānasammlung." In No. 399 "treten sprechend auf Maitreya, die Bodhisattvas Padmaprabha, Jvalaprabha and Maṇijvāla und die Prinzessin Padmāvatī."

1.3. Old Uighur version or translation

There are two copies of the same version, one discovered by the German Expeditions to the Turfan oasis in Xinjiang, China in 1902–1914, and now kept in Germany. This copy is incomplete and sometimes badly damaged. The manuscript remains were edited and published by the German scholar, Annemarie von Gabain, in her work:

Maitrisimit. Faksimile der alttürkischen Version eines Werkes der buddhistischen Vaibhāṣika-Schule. Teil I mit Beiheft I. – Teil II mit Beiheft II (Wiesbaden: Franz Steiner Verlag, 1957–1961).

This copy was translated into German by Şinasi Tekin in:

Maitrisimit. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule. Schriften zur Geschichte und Kultur des alten Orients, Berliner Turfantexte IX (Berlin: Akademie Verlag, 1980). 1. Teil: *Transliteration, Übersetzung, Anmerkungen.* – 2. Teil: *Analytischer und rückläufiger Index.*

A second copy was discovered in Hami, Xinjiang, in April 1959 by an Uighur shepherd; it is now kept in the Xinjiang Regional Museum, in Urumqi, China. The text was published by Israpil Yüsüp, Dolqun Qambiri and Abduqeyum Ḫoğa:

Qädimki Uyğur yeziğidiki Maitrisimit.1

[Chinese title: Huihu wen «Mile huijian ji.» 1.]

(Urumqi: Šinğan Ḫalq Nešriyati/Xinjiang renmin chubanshe, 1988).

This copy was published with the Old Uighur original facsimile text, romanized transcription, Chinese translation, and notes. Only the prologue and the chapters 1–4 were published. A continuation is expected.

Beside the above mentioned works, a few Chinese scholars, including Prof. Geng Shimin and Prof. Li Jingwei, transcribed and translated into Chinese some chapters from the original Uighur texts, which were published in different Chinese periodicals. I will not enumerate the titles and references here, as foreign scholars not familiar with the Chinese language will not be able to use them.

Prof. Geng Shimin (University of National Minorities, Beijing, China), in collaboration with Prof. Hans-Joachim Klimkeit (University of Bonn, Germany), published some translations of the Uighur version of the Maitrisimit:

1) "Das 16. Kapitel der Hami-Version der Maitrisimit", *Journal of Turkish Studies* 9 (1985): 71–132.

2) "«Der Herabstieg des Bodhisattva Maitreya vom Tuṣita-Götterland zur Erde». Das 10. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 14 (1987): 350–376.
3) "«Das Erscheinen des Bodhisattva». Das 11. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 15 (1988): 315–366.
4) *Das Zusammentreffen mit Maitreya. Die ersten fünf Kapitel der Hami-Version der Maitrisimit*. Teil I: Text, Übersetzung und Kommentar. – Teil II: Faksimiles und Indices (Asiatische Forschungen, Bd. 103), Wiesbaden: Otto Harrassowitz, 1988. – Other collaborators of this volume were Helmut Eimer and Jens Peter Laut; the book contains texts from the prologue (*yükünč*) and chapters 1–4.
5) "«Die Weltflucht des Bodhisattva». Das 13. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 18 (1991): 264–296.
6) "«Der Gang zum Bodhi-Baum». Das 14. Kapitel der Hami-Handschrift der Maitrisimit", *Materialia Turcica* 16 (1992[93]): 25–47.
7) "«Das Erlangen der unvergleichlichen Buddhawürde». Das 15. Kapitel der Hami-Handschrift der Maitrisimit, *Altorientalische Forschungen* 20 (1993): 182–234; "Nachtrag", ibid.: 416–437. Papers n° 2, 3, 5, 6, 7 were prepared in collaboration also with J. P. Laut.

In the following edition of the Yanqi manuscript of the Tocharian A text, the reader will find references to the Turfan recension and to the Hami recension of the Uighur text Maitrisimit.

1.4. Parallel versions in other languages

To the Tocharian A version of the Maitreyasamiti-Nāṭaka, there are many parallel versions in different languages other than Uighur.

1.4.1. Chinese

In the Chinese translation of the Tripiṭaka, there are numerous parallels to the Tocharian text; their degree of similarity varies greatly. It is very difficult and indeed not necessary to enumerate all of them. A. von Gabain (1957: 16–17; 1961: 12–13) provides a rather detailed description

of some of the Maitreya works in the Chinese Tripiṭaka. In the following I choose only a few important ones, and quote their names. In section 5, giving the outline of the 1st, 2nd, 3rd, and 5th acts, I shall translate some of them from Chinese into English.

1.4.1.1. Zengyi ahan jing, k. 44.
Répertoire du Canon bouddhique sino-japonais, édition de Taishō (Fascicule annexe du Hōbōgirin, Paris-Tōkyō, 1978) no. 125 (Skt. Ekottarāgama = Pāli Aṅguttara-Nikāya).

Taishō-Tripiṭaka, Vol. 2, pp. 787*c*–789*c*.

1.4.1.2. Xian yu jing, k. 12
Répertoire du Canon bouddhique sino-japonais, édition de Taishō, no. 202.
Taishō-Tripiṭaka, Vol. 4, pp. 432*b*-434*a*.

Because this is the most complete story of Bāvarī (the same as in Pāli, Bādhari in Tocharian), I shall translate the first half of it into English in section 1.5.1.

1.4.2. Tibetan

Three Tibetan parallel versions are mentioned by A. von Gabain (1957: 17; 1961: 12), two of them translated from Sanskrit, one from Pāli.

1.4.3. Khotanese Saka

See the first edition: Ernst Leumann, *Maitreya-samiti, das Zukunftsideal der Buddhisten. Die nordarische Schilderung in Text und Übersetzung.* 1–2, Strassburg: Karl J. Trübner, 1919. This work is the chapter 22 of the manual of Buddhism known as the Book of Zambasta; a new edition and translation are given in: *The Book of Zambasta. A Khotanese poem on Buddhism,* edited and translated by Ronald E. Emmerick (London Oriental Series, vol. 21), London: Oxford University Press, 1968, pp. 301–341.

1.4.4. Sogdian

A Sogdian version of our text has not yet been discovered. Olaf Hansen mentioned in Jahrbuch der Preussischen Akademie der Wissenschaften 1939: 68 a book concerning Maitreya written in Sogdian (vide A. von Gabain, 1961: 13).

1.4.5. Pāli

1.4.5.1. Cakkavatti-Sīhanāda-Suttanta, chapter 26 of the Dīgha-Nikāya
See the *Dīgha Nikāya,* vol. III, edited by J. Estlin Carpenter (Pali Text Society), London: Luzac & Co., 1910, reprinted 1992, pp. 58–79. The text

contains the prophecy of the birth of Metteyya (= Maitreya) in the future city of Ketumatī. Translations: R. Otto Franke, *Dīghanikāya. Das Buch der langen Texte des buddhistischen Kanons in Auswahl übersetzt*, Göttingen: Vandenhoeck & Ruprecht, 1913, pp. 260–272; Karl Eugen Neumann, *Die Reden Gotamo Buddho's aus der längeren Sammlung Dīghanikāyo des Pāli-Kanons*, Bd. III, München-Leipzig: R. Piper & Co., 1918, pp. 57–79; *Dialogues of the Buddha,* translated by T. W. and C. A. F. Rhys Davids, Part III (Pali Text Society Translation Series no. 33), London: Oxford University Press, 1921, reprinted 1995, pp. 53–76.

1.4.5.2. Anāgata-vaṃsa
Edited by J. Minayeff, *Journal of the Pali Text Society.* 1886, pp. 33–53; facsimile reprint in *Journal of the Pali Text Society.* Vol. II (1885, 1886, 1887), London, 1978.

1.4.5.3. Pārāyana-vagga, chapter V of the Sutta-Nipāta
See the *Sutta-Nipāta,* ed. by Dines Andersen and Helmer Smith (Pali Text Society), London: Oxford University Press, 1913, reprinted 1990, chapter 5, pp. 190–223. Translations: V. Fausböll, *The Sutta-Nipâta. A Collection of Discourses* (Sacred Books of the East, Vol. X, Part II), 2nd edition revised, Oxford: Clarendon Press, 1898; K. R. Norman, *The Group of Discourses* (Sutta-Nipāta), Vol. I (Pali Text Society Translation Series, no. 45), London: Routledge & Kegan Paul Ltd., 1984, pp. 159–185.

1.4.6. Sanskrit

Maitreyāvadānavyākāraṇa, in the Divyāvadāna; see Edward B. Cowell and Robert A. Neil, *The Divyâvadâna. A Collection of Early Buddhist Legends. Sanskrit text in transcription,* edited from the Nepalese manuscripts in Cambridge and Paris. First published, Cambridge: Cambridge University Press, 1886, reprinted Amsterdam: Oriental Press, 1970, chap. 3, pp. 55–66.

1.5. Brief outline of the contents of the 1st, 2nd, 3rd and 5th acts

The story of Bādhari and Maitreya seems to have been quite popular even in ancient India. We find in the Sutta-Nipāta in Pāli (vide supra) the name Bāvarī and the questions asked to the Buddha by his disciples.

There are different versions of this story. In order to give the readers a general idea of the very involved and complicated story, I translate in the following first one version from the Chinese Tripiṭaka, not necessarily

the standard one, but a least a complete one. Then I shall give a brief outline of each above-mentioned act of the Tocharian version. In my translation, I try to follow the wording of the text as closely as possible.

1.5.1. From the "Tales of the Wise and the Fool"

Damamūka(-nidāna-sūtra) or the Sūtra on the Cause, or Tales of the Wise and the Fool. Chapter 57: Bāvarī = Taishō edition of the Tripiṭaka, Vol. 4, pp. 432*b*–434*a*.

So I have heard. Once the Buddha stayed in Rājagṛha City on Gṛdhrakūṭa-Hill, together with 1,250 venerable disciples. At this time, the king of Vārāṇasī (= Benares), whose name was Pramada, had a chancellor who begot a boy, endowed with the 32 Mahāpuruṣa-lakṣaṇas [marks of the Great Man] and all (80) Anuvyañjanas [minor marks], with purple-gold colored body and good-looking appearance. The chancellor saw all these and was doubly pleased. Thus, he summoned a fortune-teller and ordered him to practice divination. The fortune-teller looked carefully at the baby and said: "Wonderful! He is endowed with all Lakṣaṇas and Anuvyañjanas, and provided with all merits, and his intelligence and eloquence are perfect and without hindrance, exceeding all expectations." The chancellor was most pleased and wanted to give him a name. The fortune-teller asked again: "What wonders have appeared since his birth?" The chancellor answered: "The wonders were unusual. His mother was by nature not kindhearted. During her pregnancy she became merciful to distressed people, showed mercy to common people, and supported and protected them equally." The fortune-teller was pleased and said: "This is the desire of the baby!" and gave him therefore the name Metrak (Skt. Maitreya 'Merciful'). The parents were pleased and joyous beyond measure in their minds. The distinguished name of their son became known throughout the country. The king heard it, became afraid and said: "I think, this little boy is distinguished in name and form. If he accumulates high virtues, he will surely seize my throne. Before he grows up, I must annihilate him for sure. Waiting too long will bring me surely disaster." Thus thinking he said to the chancellor: "I have heard, you have just got a son with distinguished appearance. Bring him to me! I would like to see him." At this time, the people in the palace heard the news about the baby's radiance. They knew that the king was hatching a sinister plot and felt as if hot water and fire were pouring into their hearts. The baby had an uncle (mother's brother), whose name was Bāvarī [the same as in the Suttanipāta in Pāli], living in Pāṭaliputra. He was the Purohita [priest] of that country. He was wise, learned, far-

sighted, and superhumanly intelligent. He had 500 disciples who followed him constantly and asked him for advice. At this time, the chancellor loved his son tenderly and was afraid that his son might be slain (by the king). He made secret plans and dispatched somebody to send his son on an elephant to his uncle. His uncle saw Metrak and his good-looking appearance, loved him, and brought him up with special care. He respected him in his mind. When Metrak grew up, gradually he taught him to learn. The boy could learn on one day more than other people in one year. After learning less than one year he knew perfectly all the classical canons. At this time Bāvarī saw that his nephew after only a short period of learning could already master all books. He wished to arrange a meeting in order to display his abilities. He sent then a disciple to Vārāṇasī to inform the chancellor of what the boy had already learned and asked for jewels to arrange such a meeting. On the way the disciple heard about the immeasurable merits of the Buddha. He wanted to see him and went directly to the Buddha. Before he came to him, he was devoured on the way by a tiger. Owing to his merit, he was reborn in the first four heavens. Bāvarī exhausted all his properties, collected money and arranged a big festival to which he invited Brahmins. After everything was ready, he supplied meals and all kinds of delicious food. After the festival, he gave the dakṣiṇā [alms]. Everybody got 500 gold coins. After the almsgiving, he had exhausted all his money and valuables. A Brahmin by the name of Lao-du-cha (Raudrākṣa) came last of all. He saw Bāvarī (and said): "I come last of all. Although I cannot get any food, yet you ought to give me 500 gold coins according to the rule." Bāvarī answered: "All my properties are exhausted. I really am not able to fulfill your wish." Lao-du-cha said: "I have heard that you are giving alms and therefore come here with good hope. How is it possible for me to see you in vain, without being favored by you with alms? If you really refuse to give me anything, after seven days your head will be split into seven pieces." At this time, after hearing these words, Bāvarī thought to himself: "In the world there are malicious curses and other bewitchments. This matter cannot be taken as slight. If it were really so, and all my properties have already been exhausted, I have no way out." Thinking thus, he was worried and deeply terrified. The above-mentioned disciple who was reborn in heaven, saw from afar his teacher worrying without any support. He descended from heaven, came to his teacher and asked him: "Why are you worrying?" His teacher told in detail what happened. The god heard his words and instantly told him with respect: "Raudrākṣa does not know the law of 'top' [Pāli *muddha*, Skt. *mūrdhan*]. He is a foolish, bewitched, bad, and evil man, what can he actually do? Why do you worry about this? Now

only the Buddha knows best the law of 'top'. He is an immeasurable king of Dharma. You can seek refuge with him." At this time, Bāvarī heard the god speaking about the Buddha and asked him again: "Who is the Buddha?" The god said: "The Buddha was born in Kapilavastu in King Śuddhodana's family. He was born from the right side of his mother's upper body. Being just born, he went seven steps. He was called the Bhagavat of gods and human beings, being endowed with 32 Mahāpuruṣa-lakṣaṇas and 80 Anuvyañjanas, glorifying heaven and earth with light, the gods Brahmā and Śakra being his attendants. The 32 auspicious signs were astonishing and brilliant. The fortune-teller came with respect to him and foretold two possibilities. If he stays in his home, he will be a Cakravartin-emperor; if he leaves his home and becomes a monk, he will be a Buddha. He saw old age, sickness, and death and took no interest in his throne. He went out of the palace and left the capital. He practiced austerities for six years. He defeated under a Bodhi tree 18 myriads (*koṭi*) of Māras. In the latter part of the night, he was enlightened, endowed completely with 3 vidyās, 6 ṛddhis, 10 balas, *abhaya* and *āveṇikā buddha-dharmāḥ*. [The enumeration here is not quite in order, because the 18 *āveṇikā buddha-dharmāḥ* consist normally of: ten powers (*bala*), four confidences in oneself (*catvāri vaiśāradyāni*), three applications of awareness (*trīṇi smṛty-upasthānāni*), and great compassion (*mahā-karuṇā*).] He went to Vārāṇasī. He turned the Wheel of the Law (*dharmacakra*) for the first time. The kleśas of the five men headed by Kauṇḍinya ended. 80,000 gods got the *dharmacakṣur-viśuddha*. Numberless gods and men cherished the longing for the great perfect wisdom (*mahābodhi*). He went again to Māgadha, where he rescued Urubilvā-Kāśyapa, and Śāriputra, Mahā-maudgalyāyana, etc. (i. e., caused them to become monks). He had now 1,250 monks as his disciples. They formed a Community (*saṅgha*). Their merits and intelligence could not be counted (i. e., they were numberless and boundless). In short he was called the Buddha. Now he is staying in Rājagṛha, on the Gṛdhrakūṭa-Hill." As Bāvarī heard the praise of the virtue of Buddha, he thought: "There must be a Buddha. This is stated in my books. The Buddha-star is appearing. The heaven and earth tremble vehemently. A sage will be born. Now all the things have happened. This must be meant." He ordered then the 16 disciples including Metrak to go to see Gautama. They were to look for his Lakṣaṇas and Anuvyañjanas. "If he is endowed with all these, you then bother him by putting questions to him in your minds: «How many marks does our teacher have?» Now I have only two marks: one, my hair is blue; the other, I have a long and broad tongue. If he knows it, you have further to bother him by putting another question to him in your minds: «How old is now

our teacher Bāvarī?» Now I am 120 years old. If he knows it, bother him in your minds again: «To what caste does my teacher Bāvarī belong?» If you want to know my caste, I am a Brahmin. If he gives the right answer, bother him again in your minds: «How many disciples does my teacher Bāvarī have?» Now I have 500 disciples. If he gives the right number, he is really the Buddha. You all must become his disciples. You send one person to tell me the news." At this time Metrak and the others went to Rājagṛha, and arrived at the Gṛdhrakūṭa-Hill nearby. They saw the Buddha's foot marks endowed with 1,000 wheel marks, so brilliant like a picture. They asked the people: "Whose foot marks are these?" Somebody answered: "These are Buddha's." At this time Metrak and the others with admiration and respect walked to and fro beside the foot marks. Their admiration increased in anticipation. At this time a *bhikṣuṇī* [nun], Salā by name, took a dead insect and threw it onto the Buddha's foot marks. She showed it to Metrak and others. Everybody saw it. (The bhikṣuṇī said:) "You all highly praised these foot marks. He tramples to death living beings – what is wonderful with it?" Metrak and others stepped forward to look closely at the form of the insect: it was an insect which had died naturally. They asked then the bhikṣuṇī: "Whose disciple are you?" The bhikṣuṇī answered: "I am a disciple of the Buddha." At this time everyone said to himself: "Who would expect that among the disciples of the Buddha, there is such a person!" They went gradually to the residence of the Buddha. They saw from afar the Bhagavat glorified by lights. All the marks were brilliant there. They counted then his marks, two of them being hidden. The Buddha then stretched his tongue covering his own face. Again with superhuman power he showed them his own penis. They saw that the number of the marks was complete and were greatly pleased. Then they acted according to the instructions of their teacher. They tried to put the Buddha in a difficult position by asking in their minds: "How many marks does our teacher have?" The Buddha answered from afar: "Only two marks: the first, blue hair; the second, a long and broad tongue." They again tried to create difficulties for the Buddha by asking in their minds: "How old is now our teacher Bāvarī?" The Buddha answered from afar: "Your teacher Bāvarī is 120 years old." After hearing these words they again created difficulties by asking in their minds: "To what caste does our teacher Bāvarī belong?" The Buddha answered from afar: "Your teacher Bāvarī belongs to the Brahmin caste." After hearing these words, they again created difficulties by asking in their minds: "How many disciples does our teacher Bāvarī have?" The Buddha answered from afar: "Your teacher has 500 disciples." At this time all the men present here, after hearing what the Buddha had said,

wondered very much: "How did the Tathāgata manage to tell?" And then all the disciples kneeled down and asked: "Why did the Bhagavat say just these words?" The Buddha told the bhikṣus: "There is a Bāvarī in the country of Pāṭaliputra. He sent 16 disciples to come to my place, in order to see my marks and put difficult questions to me in their minds. Therefore I answered them one by one." At this time Metrak and the others heard the answers of the Buddha which were precisely what they thought; no answer was wrong. They felt deep admiration and went to the Buddha, kneeled down with heads and faces touching the ground, moved back and sat by the side of the Buddha. The Buddha preached the Law (*dharma*) to them. The 16 young men got the purification of religious insight (*dharmacakṣur-viśuddha*). Everyone stood up from the seat and asked the Buddha to permit them to leave the home. The Buddha said: "Welcome!" Their beards and hair fell down by themselves, *kāṣāyas* [yellow robes] were put on their bodies. They became *śramaṇas* [religious mendicants]. The Buddha again made use of different means to preach to them; 15 of them became Arhats. At this time Metrak and the others consulted among themselves: "Our teacher Bāvarī is now far away from here. We must send somebody to inform him." Among the 16 young men, one was called Piṅgiya, who was the son of Bāvarī's sister. The people sent him to bring the news to Bāvarī. He came back to his native country, to the home of Bāvarī, and told him all in detail. After hearing these news, Bāvarī was pleased in his mind. He stood up from his seat, kneeled down, put the hollowed hands together, facing Rājagṛha, said earnestly and sincerely: "I am living now in a holy age, which is an exceptional opportunity. I wish to see your face and get instructions from you. I am too old, my feet are now feeble. Although I am pious and sincere, yet I cannot come to see you personally. You, the Bhagavat, are infinitely merciful and know the thoughts of other men beforehand. I beg you to honor me with your presence and save me." At this time, the Tathāgata knew his intention from afar. In a moment just like a man crooks and stretches his arm he came to Bāvarī. After worshipping the Buddha, Bāvarī raised his head and saw the Bhagavat instantly. He was pleasantly surprised and jumped up. He saluted and extended his greetings and asked him politely and sincerely to sit down and stood at the Buddha's side in attendance. The Buddha preached the Law (*dharma*) to him. Bāvarī got the status of Anāgāmin. At this time the Bhagavat came back soon to the Gṛdhrakūṭa-Hill. At this time king Śuddhodana heard that the Buddha was enlightened and was wandering to teach his doctrines and caused many people to leave the home. He missed his son very much with pious admiration and wanted to see him. He asked Udaya: "Go to

the Buddha to inform him of my intention and say respectfully to Siddhārtha: You formerly promised to come back after enlightenment. Now I hope you will keep your former promise and come back at the right time to see me." Udaya arrived at Buddha's place and told him in detail what the king had said. Buddha agreed instantly: "After seven days I will go there." Udaya was pleased, came back and reported the news to the king. Hearing this, king Śuddhodana told his ministers: "Udaya came back and told me that the Buddha will come. You have to adorn the city and make it clean to the utmost degree, clean the streets, erect flags and banners all over the city, provide abundant flowers and perfumes and wait for consecrating him." After finishing the adoration works, the king with his ministers went as far as 40 *li* outside the city to welcome the Bhagavat. At this time, the Tathāgata was with the Community (*saṅgha*), and eight Vajrapāṇis (protecting gods) standing in the eight directions. At this time four heavenly kings (*catvāro mahārājānaḥ*) formed the vanguard. Then Indra and the gods dwelling in the realm of desire (*kāmāvacarā-devāḥ*) stood at his left side in attendance. God Brahmā and the gods of the world of form (*rūpadhātu-devāḥ*) stood at his right side in attendance. The Community of monks (*bhikṣu-saṅgha*) followed behind him. The Buddha among all of them shed tremendous light, glorified heaven and earth, his dignity surpassing sun and moon. He flew with all his attendants and arrived near the king. He descended as low as human height. The king, his ministers, common people, their wives and courtmaids, and the servants saw the Community (*saṅgha*) in the middle of which stood the Buddha bright and glorious, just like the moon among the stars. The king was highly pleased, and unconsciously kneeled down. After the worshipping ceremony he asked about the Buddha's health and came back together with him to the city. The Buddha stayed in the monastery (*saṅghārāma*) of Nyagrodha. At this time the law of the land made a difference between men and women. The king, the ministers, and the people listened to the Law (*dharma*) preaching everyday and were enlightened by the Law, many of them being rescued. The women felt grudge and resentment, (saying): "Although the Buddha and the Community (*saṅgha*) come back to his native country, yet only the men have the good fortune to see him and hear his preachings. We women alone are not favored by the Buddha." The Buddha knew their thoughts and then told the king: "From now on, you order that men and women are allowed to hear my preaching every day in turn, one day for each group." Hereafter, many people were rescued. At this time Buddha's aunt (stepmother) Mahāprajāpatī Gautamī, (because) Buddha had become a monk, spun and wove with her own hands and prepared beforehand a

piece of gold-colored cloth. She thought in her mind and waited eagerly for the Buddha. After she had the opportunity to see the Buddha, she was deeply pleased in her mind. She brought this cloth and presented it to the Tathāgata. The Buddha told the Gautamī: "You bring this cloth and present it to the Community!" At this time Mahāprajāpatī told with respect again the Buddha: "Since you the Buddha left the home and became a monk, I missed you very often. Therefore I spun and wove with my own hands, waited intensively for you, the Buddha. I hope sincerely you will take pity on me and receive if from me!" The Buddha told her: "I know that you, my mother, wish with single-hearted devotion to present it to me. But the benevolent love cannot get much merit. If you present it to the Community, you can get much more rewards. I know this matter and therefore advise you thus." The Buddha said again: "If a munificent man (*dānapati*) donates among the 16 groups separately to a special individual, although he can get some fortunate rewards, yet they cannot be very numerous. Which are the 16 groups? Monks and nuns each of them have eight groups. It would be better to donate to four persons as you like it. You can thus get much more blessings than by the individual donation, the merit of which is less than 1/16 of the latter. In the future when the decadent period (*kali-yuga*) arrives, the Law (*dharma*) is declining to vanish. The monks will marry wives, who give birth to sons. More than four members can be called a Community (*saṅgha*). One ought to worship them like Śāriputra and Mahāmaudgalyāyana."

So far the translation. This is not the end. The story of Bāvarī in the Taishō edition of the Chinese Tripiṭaka ends on page 436*c*. Because the Xinjiang Museum version of this text touches only upon the beginning few scenes, it is not necessary for me to translate the remaining parts. – In the following, I will keep the Tocharian form Metrak as the name of the hero, since it is closer to the Old Chinese pronunciation of the Chinese name *Mi-le* (cf. Japanese *Miroku*).

The thread of the story of our text is, as I have pointed out above, very involved and complicated, sometimes even unlogical. The translation from the Damamūka-nidāna-sūtra only serves as a guide to the story jungle. In the following I give very brief accounts of the 1st, 2nd, 3rd, and 5th acts of the Tocharian version.

1.5.2. Act I

The title of this act is: "Sacrifice of Bādhari".

Three generals of Vaiśravaṇa, great king of the heaven, Satāgiri, Haimavati, and Pūrṇaka are flying across the sky, chatting with each other:

Śākyamuni has just attained the Buddhahood. Māra leading myriads (*koṭi*) of troops has tried to distract the Buddha, but in vain. Now the Buddha is wandering to preach his Law (*dharma*) to gods and human beings. He is now staying on the Pāṣāṇaka-Hill.

At this time, Maitreya (Metrak) is eight years old with superhuman intelligence and is pursuing studies under the guidance of his teacher, Bādhari the Brahmin, who is already 120 years old and has 500 disciples. In order to accumulate merits by aiming at seeing the present Buddha Śākyamuni and meeting with the future Buddha Maitreya (Metrak), he arranges a big sacrifice festival, in which he exhausts all his properties.

At this time, a Brahmin, named Nirdhana ("Moneyless, Pauper", in the Damamūka-nidāna-sūtra, *Lao-du-cha* = Skt. *Raudrākṣa*), comes to ask for alms. But Bādhari has now nothing to give to him. Nirdhana then curses him. Bādharī is terribly horrified. A god, Pūrṇabhadra by name, consoles him, saying that Nirdhana does not know what is 'top' and what is the 'fall from the top'. He tells Bādhari in detail about Śākyamuni: where and how he was born, his royal ancestry and how he left the palace and finally got the Buddhahood. Bādhari is longing for seeing the present Buddha and weeps all night.

1.5.3. Act II

The title of this act is: "Bodhisattva Maitreya becomes a monk."

Bādhari is told in a dream by a god that the Buddha is now staying on the Pāṣāṇaka-Hill. He is very desirous to see the Buddha personally. But owing to his old age, he is unable to make his desire come true. He is very worried. He sends then Metrak, Tiṣya, etc., altogether 16 disciples, to go to the Buddha to pay homage to him. He tells his disciples, the Buddha is endowed with 32 physical marks of the Great Man (*mahāpuruṣa-lakṣaṇa*). They have to observe carefully and precisely the marks of the Buddha. If he is really endowed exactly with the 32 marks, he is the real Buddha. Then they have to become religious mendicant (*śramaṇa*) in the presence of the Buddha. The disciples do according to the instructions of their teacher Bādhari and finally join the Buddhist Community (*saṅgha*). The story here is minutely described in the Damamūka-nidāna-sūtra translated above. It is not necessary for me to repeat it again.

1.5.4. Act III

The step-mother of the Buddha, Mahāprajāpatī Gautamī, is told that the Buddha will come to the Nyagrodhārāma shrine. She sends a maid-servant, Paṭṭinī by name, to the temple to inquire about whether the Buddha

has arrived there or not. Answering to a lay-woman (*upāsikā*), the maid-servant says that Mahāprajāpatī with her own hands scattered cotton seeds, hoed weeds, watered them, picked cotton bolls, cleaned them, fluffed them, spun and wove a cloth, the result of which is a piece of gold-colored cloth. She comes to the Buddha and wishes to present this cloth to him. At this time, the Śākyas lay down regulations: only the men are allowed to hear the Buddha's preachings; women are forbidden to do so. Mahāprajāpatī reports to King Śuddhodana who permits the women to attend the Law preaching of the Buddha. When she meets the Buddha and presents the gold-colored cloth to him, the Buddha asks her to present it to the Community (*saṅgha*). We find the same story in the above-mentioned translation of the Damamūka-nidāna-sūtra.

1.5.5. Act V

In order to make the damaged text easily understandable I quote a paragraph from "The Buddha-spoken Sūtra of the Descending from Heaven and Becoming Buddha of Maitreya", Mile xiasheng jing = *Répertoire du Canon bouddhique sino-japonais, édition de Taishō*, no. 453. – Taishō-Tripiṭaka, Vol. 14, pp. 423*c*–424*a*:

At this time, there was a big city, Ketumatī by name, twelve Yojanas in length, seven Yojanas in breadth. It was sublime and wonderful, decorated and clean, full of virtuous people. Owing to their merits, its people were rich and safe. The city was built of seven jewels; above there were storied buildings and pavillions. The doors and windows were all made of different jewels. It was covered totally by pearl nets. The streets and lanes were twelve *li* in breadth, swept clean. There was a strong dragon-king Duo-luo-shi-qi (Talaśikhin?) by name. His pond was close to the city, and the palace of the dragon-king was in the pond. He used to drizzle at midnight, in order to submerge the dust. The ground here was moist, as if it was smeared with oil. The people came and went, there was no dust. At this time, owing to the religious merits of the people, in the lanes there were pillars made of pearls everywhere, each being ten *li* in height. The light being so bright, there was no difference between day and night and there was no more use of lamps and candles. In the city, the houses and lanes had no fine dust lumps of earth. The ground was covered totally with gold: everywhere there were stores of gold and silver. There was a great Yakṣa-god, Bhadraśikṣa (? Chinese "Good-teaching") by name, who always protected this city and cleaned it. If there was any excrement, the earth would split, take it and close again. When a man was near the end of his life, he himself went naturally to the tomb and

died there. At this time, the world was peaceful and pleasant. There was no worry about being robbed by hateful thieves. In the cities and villages, no one closed the door. There were also no calamities of being old and being worried of flooding, fire, wars, famines, poison, etc. Everybody was benevolent, polite, and amiable, controlled the sense organs, was modest in speaking. Śāriputra! Now I would like to tell you roughly the pleasures within the boundaries and in the cities of that country. In the ponds of the groves and gardens, there was natural water of eight merits. Blue, red, purple, white, and multicolored lotus-flowers covered them totally. On the four sides of the ponds there were steps made of four jewels. All birds – geese, ducks, mandarin ducks, peacocks, kingfishers, parrots, *śārika, kuṇāla, jīvaka-jīvaka,* etc. – came together; such sweet-voiced birds were always in them. Besides, there were other kinds of sweet-voiced birds, of which the number is not countable. Fruit-trees and fragrant trees filled the country. At that time, in the Jambudvīpa, there were always excellent perfumes, piled up like fragrant mountains. The flowing water was excellent, of which the sweet taste could cure diseases. It rained timely and the crops were flourishing. No injurious grass grew. Having sown once, one could reap seven times. Less labor procured more products. The grains thus growing there delicious in taste and stimulated the human energy.

1.6. Technical remarks

1.6.1. Principles of section division of the text

Although the text is incomplete and the numbers given to the fragments by the Xinjiang Museum are totally in confusion, fortunately the extant fragments belong chiefly to the 1st, 2nd, 3rd, and 5th acts. After being arranged according to their original order, they form a rather consistent sequence. Therefore the principle of section division is rather simple. Every fragment, i. e., two pages: the obverse side (recto) and the reverse side (verso), is assigned to one subsection.

With the exception of the not yet identified fragments (section 2.5), for which only facsimiles and transliterations are provided, every subsection consists of:

1) transliteration in Roman characters,
2) English translation,
3) notes.

The facsimiles are given at the end of the book. For the convenience of the readers I put notes after every subsection, which is much better than at the end of the whole book.

1.6.2. Previous editions of fragments of the Yanqi manuscript

Ji Xianlin

1) "The 32 physiognomical characteristics of Buddha in Tokharian A", *Minzu Yuwen* 1982/4: 6–19.
2) "Translations from the Tocharian A (Agnean) Maitreyasamitināṭaka. Four pages (1.3 1/2, 1.3 1/1, 1.9 1/1, 1.9 1/2) of the Xinjiang-Museum version", in: *Dunhuang Tulufan Wenxian Yanjiu Lunji*, Vol. 2, Beijing: Peking University Press, 1983: 43–70.
3) "Translation from the Tocharian Maitreyasamitināṭaka. The 39th leaf (2 pages: 76 YQ 1.39 1/1 and 1.39 1/2)", *TIES* 1. 1987: 70–76.
4) "Translations from the Tocharian Maitreyasamitināṭaka. Two sheets (76 YQ 1.16 and 1.15) of the Xinjiang-Museum version", in: Peter Kosta (ed.), *Studia Indogermanica et Slavica. Festgabe für Werner Thomas zum 65. Geburtstag,* München, 1988 (Specimina Philologiae Slavicae. Supplementband 26): 141–151.
5) "Translations from the Tocharian A (Agnean) Maitreyasamitināṭaka. Two leaves (four pages: 76 YQ 1.2 and 1.4) of the text kept in Xinjiang-Museum", in: *Dunhuang Yuyan Wenxue Yanjiu* (Studies in Dunhuang Language and Literature). Compiled by the Language and Literature Section of the Association of Dunhuang and Turfan Studies, Beijing: Peking University Press, 1988: 23–39.
6) "A tentative explanation to the fragments [1.8, 1.14, 1.13] of the Drama script «Meeting with Maitreya» collected in the Museum of Xinjiang", *Bulletin of the Museum of Chinese History.* No. 13–14. 1989: 250–259.
7) "Translation and explanation of the Tocharian A (Agnean) Maitreyasamitināṭaka. One leaf (1.42) of the Xinjiang-Museum version", in: *Studies in Honour of Professor Chen Yin-que.* Compiled by the Center for Study of Chinese Medieval History, Beijing: Peking University Press, 1989: 71–74.
8) "Translation from the Tocharian Maitreyasamitināṭaka. One leaf (76 YQ 1.30) of the Xinjiang-Museum version", in: *Chi no kaikō – Bukkyō to Kagaku. Tsukamoto Keishō kyōju kanrekinen ronbunshū* [Meeting with knowledge – Buddhism and Science. Felicitation volume for Prof. Keishō Tsukamoto], Tokyo, 1993: 93–99.

Pinault, Georges-Jean

1) "Notes sur les manuscrits de Maitreyasamiti", *TIES* 4. 1990: 119–202. [YQ 1.3 and 1.9]
2) "Un témoignage tokharien sur les premières nonnes bouddhistes", *Bulletin d'Etudes Indiennes* [Paris], 9. 1991: 161–194. [YQ 1.44]

1.6.3. Abbreviations of reference works

Gr. = Sieg (Emil) and Siegling (Wilhelm), *Tocharische Grammatik.* Im Auftrage der Preußischen Akademie der Wissenschaften bearbeitet in Gemeinschaft mit Wilhelm Schulze, Göttingen: Vandenhoeck & Ruprecht, 1931.

Krause-Thomas, 1960 = Krause (Wolfgang) and Thomas (Werner), *Tocharisches Elementarbuch.* I: *Grammatik*, Heidelberg: Carl Winter, 1960.

Pinault, 1993 = Pinault (Georges-Jean), "Tokharien A *mälkärteṃ* et autres mots", *TIES* 6. 1993: 133–188.

Tekin = Tekin (Şinasi), *Maitrisimit. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule.* 1. *Transliteration, Übersetzung, Anmerkungen* (Schriften zur Geschichte und Kultur des alten Orients, Berliner Turfantexte IX), Berlin: Akademie Verlag, 1980.

Thomas, 1964 = Thomas (Werner), *Tocharisches Elementarbuch*: *Texte und Glossar* (unter Mitwirkung von Wolfgang Krause), Heidelberg: Carl Winter, 1964.

Thomas, 1990 = *Tocharische Maitreya-Parallelen aus Hami* [sic]. Sitzungsberichte der Wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXVII, Nr. 1, Stuttgart: Franz Steiner Verlag.

Thomas, 1991 = *Zwei weitere Maitreya-Fragmente in Tocharisch A.* Sitzungsberichte der Wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXVIII, Nr. 1, Stuttgart: Franz Steiner Verlag.

TIES = *Tocharian and Indo-European Studies,* Reykjavík.

TS. = Sieg (Emil) and Siegling (Wilhelm), *Tocharische Sprachreste. 1: Die Texte,* A. *Transcription;* B. *Tafeln,* Berlin-Leipzig: Walter de Gruyter & Co., 1921.

Ui. I = Chinese translation done by the Xinjiang Museum

Ui. II = Chinese translation done by Prof. Geng Shimin.

Ui. III = Chinese translation done by Prof. Li Jingwei.

These references to the Hami version of the Uighur text are followed by the chapter's number in Roman numerals, and the leaf's number in Arabic numerals. In these translations, the numbering of the lines are different in many places; one follows here the numbering of the original manuscript.

1.6.4. Table of abbreviations

abl.	ablative
abs.	absolutive
act.	active
adj.	adjective
adv.	adverb
all.	allative
aor.	aorist
caus.	causative
cf.	compare
ch.	chapter
com.	comitative
denom.	denominative
du.	dual
f.	feminine
fut.	future
gen.	genitive
ger.	gerundive
ipf.	imperfect
ipv.	imperative
indecl.	indeclinable
inf.	infinitive
instr.	instrumental
intens.	intensive
intrans.	intransitive
loc.	locative
m.	masculine
med.	medium, middle
mp	mediopassive
nt.	neuter
nom.	nominative
no.	number
obl.	oblique
opt.	optative
OT.	Old Turkish
part.	participle
pass.	passive
pers.	person
pf.	perfect
pl.	plural
PN	proper name
pprs.	present participle
pprt.	past participle
prs.	present
priv.	privative
prt.	preterite
pron.	pronoun
sg.	singular
Skt.	Sanskrit
subj.	subjunctive
Ui.	Old Uighur version
VN	verbal substantive
vide supra	see above
voc.	vocative

1.6.5. Signs of transliteration

[ ]	doubtful reading
< >	completion based on *Tocharische Sprachreste*
( )	restoration
–	missing akṣara
·	missing part of akṣara
///	burnt-away portion of the text

2. Edition of the fragments

2.1. Act I

I.1. YQ 1.30

Transliteration

YQ 1.30 1/2 [recto]

a 1 ///(sarvapā)<[ṣ](ā)ṇḍiṅ, talke · lo armāṃ lkātar, kᵘyalte · ceṣ,
y[ā]vśi _____>[1] brāmnāñᵃ, caraki parivrā-

2 <jak(i) · nmuṅ ṣak pi wäknā w(aṣtaṣ, lantuṣ,)[2]> ///<luneyā>
k<ā>tkmāṃ nāṃtsuṣ, ṣñi ṣñi ṅalymeyaṃ lo

3 <yiñcᵃ, ‖ haimava(ti traṅkа)[ṣ,] tāpa(r)k[3] ṣakkats, klyom
metraṅ, śuddhavāṣiṇas[4] > ñäktasā śaśärsu bādhariṃ
brāhmaṃ raryura-

4 (ṣ,)///<ptāñktac waṣtaṣ lantassi (da)kṣināpathäṣ
madhyadeśacᵃ, >[5](ś)[ma]ṣ, ‖ purṇake traṅkaṣ, ceṣ penu
ñäkciñi

5 <lāñśᵃ, wasāk ṣarki lo kakmuṣ, ‖> (sātagiri tra)ṅkaṣ, p(i)cäs was
kucne waiśravaṃ wäl, pāṣānak ṣulaṃ klyomant, met[ra]-

6 <kyāp mosaṃ ārwar y(atsi wo)tkam, tam pyāmaṣ, > tapreṃ
klyom metraṅ, śmaṣ[6] tapreṃ parmā waṣ, ptāñkat kaṣṣiṃ
lkālun[e] ––

7 ///<(pyām)tsācᵃ, ‖ haima(vati) ––––– weñā>ṣt, ṣu picäṣ, lcär
poñśᵃ,[7] ‖ praveśakk ār,[8] ‖ ‖ sās nu tāparṅ, plācᵃ, da-

8 <kṣiṇā(pathaṃ)> ///<(ka)rsnālyi · tma>[ṣ](,) kumseñcᵃ, klyomant,
metrakaṃ neṣontā pañ känt, manarkāsyo worpu[9] · nmo-

YQ 1.30 1/1 [verso]

b 1 <sāṃ kapśiñño bādhari brāhmaṃ · metrakyāp tsarā
(ts)[i](toraṣ,)> /// [tra]ṅkaṣ, klyom metraṅ, kātkmāṃ nasam se
kucne parnont, wrasomantaśśäl,

2 ///<·i kurosāṃ kapśiñño>[10] [pe]nu tāparṅ, oṅkraci wākmatsaṃ ·
bram lame kalpāluneṣiṃ ākālyo

3 ///(sarvapā)<ṣāṇḍi[ṅ,]> (talke śaśmā)wā palkār se ‖ etwaṃ[11] ‖
nmuṅ ṣak pi wäknā kusne waṣtaṣ, lantuṣ neñcᵃ, : [b](rā)-

4 <mnāñᵃ, caraki nagni[12] parivr>(ājaki :) –– ///gaveyñᵃ,
ājivikāñᵃ, nigranthāñᵃ, : govradulukikāṣāl[i]kā-

5 (ñᵃ), (––– : 1) /// –n[ä]ṣ, : sāṅkhya vaiśeṣiṅ, vedāyurveṭ,
lokāyaṃ[13] (:)

Translation

YQ 1.30 1/2 [recto]

a 1 ... (the Sarvapāṣāṇḍika sacrifice is seen coming to an end. Why that? These *yāvśi*..., ...)[1] Brahmins, wandering religious students, religious mendicants,

2 (those who left their homes[2] in ninety-six (ways) were delighted by (the receiving of alms), (return) each in his own direction.

3 || Haima(vati) (say)s: Now[3], surely the noble Metrak was instructed by the Śuddhāvāsa[4] gods: Having left Bādhari the Brahmin

4 ... (in order to leave his home to go to the Buddha) he will come (from Dakṣiṇāpatha to Madhyadeśa)[5]. || Pūrṇaka says: Also these divine

5 (kings have come following us. || (Sātagiri) says: Let us go! As King Vaiśravaṇa on Pāṣāṇaka Hill (has given ... order)

6 (to prepare for the sake of the noble Metrak, let us do the same!) The so noble Metrak will come[6], so we on our part (let us do) that (because of our wish) to see the Buddha, the teacher! ||

7 Haima(vati says: Well) spoken! Let us go away from here! All went away[7]. || The interlude ends[8]. || The (following) part must now be

8 (understood as) taking place in Dakṣiṇā(patha) ... Then they come, with the noble Metrak in the lead, surrounded[9] by five hundred disciples, with bent

YQ 1.30 1/1 [verso]

b 1 body, Bādhari the Brahmin, (having touched) ... with the hand of Metrak, says: Noble Metrak, I am full of joy, my son, as ... together with a radiant being ...

2 (already 120 years old)[10], with a worn body too, now with the wish to obtain the excellent immortality, the position of Brahmā,

3 ... I (have arranged the Sarvapāṣāṇḍika sacrifice.) Look here, my son! || In the Etu[11] [tune] || Those who have left their home in ninety-six ways, Brahmins,

4 wandering religious students, naked pilgrims[12], religious mendicants, ...*-gaveyñ*, Ājīvikas, Nigranthas, ascetics living after the mode of cows and given to severe austerities, etc. ...

5 ... Sāṅkhya, Vaiśeṣika, Veda, Āyurveda, Lokāyata,[13]

6 /// pki̱s̱ el wsā : 2 kus pat nu ānās tālo
7 /// e[kr]orñeyā lo̱ḵa̱ṣ yeñc^{ä} : pki̱s̱ pu̱ḵ
8 /// e̱ḻ( ) [e]ṣlac kāswa̱p̱alskāñ m̱a̱skantr̥a̱

6 ... to everybody I gave alms. 2. Whoever (was) poor and miserable,
7 ... they go away (free of) poverty. To everyone (I gave) all
8 ... they are full of sympathy for those to be given alms.

Notes

1) By the way, I would like to point out before annotating : in order to facilitate the comparison, the footnote numbers are usually written at the same place both in transliterations and translations. If it is unnecessary, the numbers may be omitted either in transliteration or in translation. – This is not the real beginning of the 1st act. According to the Ui., there is a rather long story before this page, cf. Ui. chapter I, leaf 1–6 b onwards. In TS. A 288 b 1 onwards we find the same text which in some way may complement our text.
2) It means: to become a monk.
3) There is no such a word: *tāpäk* ; *tāpärk* is certainly to be corrected against the manuscript.
4) Cf. Skt. *śuddhāvāsa-* 'pure abode'.
5) Madhyadeśa, a Skt. word, denotes the region between Himālaya in the north and Vindya mountains in the south, Vinaśana in the west and Prayāga in the east. The Chinese pilgrim Fa-xian translated it literally with Zhongguo 'Middle Region'.
6) Sic! The reading is sure, against expected *śm̨aṣ* (= *śmäṣ*), as in TS. A 288 b 4.
7) Equivalent to Skt. *niṣkrāntāḥ sarve*, vide TS. A 253 a 5, 259 b 2, 297 a 8, 299 a 7; these are technical terms used in Skt. dramas.
8) Equivalent to Skt. *praveśakaḥ samāptaḥ*.
9) Correct reading; *wopu* mistaken in TS. A 288 b 6.
10) Complemented according to Ui. II. I, 7 b 1–2.
11) Three stanzas of 4 × 12 (5/7) syllables. It is remarkable that all names of the tunes are left out in the Uighur text.
12) A sect of Jainism, equivalent to Skt. *nagna*.
13) According to Ui. II. I, 7 b 14, there are two more works: *purāṇa* and *vyākaraṇa*.

I.2. YQ 1.29

Transliteration

YQ 1.29 1/2 [recto]

a 1 ///[1] <pa> [l]k <ā> r̲, [u]pādhyā ‖ gautamakapilaṃ[2]

2 <‖ lwess ats̲, ell es̲, [w] ... > ///(e)[li]s̲, oko k̲alpnāl̲, wälts̲, cmolwaṃ : śäk̲,

3 ///es̲, tmis̲, mem kaś yärm mā nas̲,[3] : 1 eṣant̲,

4 ///(ñäkcyā)s napeṃṣās̲, yomnās̲, s[u]kuntu kosne kri : n[u]nak̲, n[u]na-

5 (k̲,) ///(m̲arka)mpal̲,[4] : sukyo yomnās̲, ksalune m̲ant̲, mā kāck̲al̲, eṣ̲antāp̲, : 2 ‖

6 ///(metr̲ak)[y]āp tsar̲,[5] ṣñi āntac tsit̲asmāṃ tr̲aṅk̲as̲, kāsu se tām praṣt̲, näs̲, tso[pa]-

7 (ts)[6] /// (‖) ... raṃ ‖ p̲añ k̲ant̲, manarkās kāckeyo wsā tñ = āk̲l̲assi[7] : traidhātuk̲, saṃsār puk̲,[8] tñy ā

8 ///[ñi] naṣt̲, : yass oki krañ(c)s̲as̲,[9] mar ñi tākis̲, tsrālune : 1 ‖ t̲am kaklyuṣur̲a-

YQ 1.29 1/1 [verso]

b 1 (ṣ) ///k̲as̲ s̲as̲, bādhari [u]pādhyā k[u]yālte[10] kuprene puk̲, saṃsārṣiñi wrasañ[ä], bā-

2 (dhari) ///(kl)[y](o)m metrak̲, [u]pādhyā m̲askatsi āṣāṃ näm̲,[11] kuc prak̲ṣ̲al[12] sas̲akyāp bādharis̲,

3 ///(a)jite tr̲aṅkas̲, äntāne s̲as̲, klyom metrak̲, oktapuklyi kak̲aṃ[13] · tām praṣtan̲a-

4 (k) ///brāmnās̲as̲, lyutār tāk̲, k[u]yalyte kusne tom śäkk ok̲at pi vidyasthā-

5 (nä-śāstr̲antu)[14] ///2[15] vatstsahār 3 śalyāhart̲, 4 kaumārabhr̲at̲, 5

6 ///(vyā)[ka]raṃ 11 sāṅkhya 12 vaiśek̲, 13 bhārat̲, (1)4

7 ///(s̲a)ss oktapuklyi nasmāṃ pkāk̲, āsuk̲, śt̲a-

8 (k̲,)[16] ///(klyom̲a)[n](t)ā[p m]et(r̲a)k(y)āp kāswoneytu[17] k[u]yalte

Translation

YQ 1.29 1/2 [recto]

a 1 ...[1] Look here, oh teacher! ‖ In the Gautamakapila[2] [tune] ‖

2 ... fruit of the gift is to be obtained in 1,000 births. Ten

3 ... he gives, of that there is no measure nor number.[3] 1. He who gives

4 ... he will acquire (divine) and human happiness as much as he wants. Again and again

5 (the doctrine)[4]. If he happily reaches extinction, why should a giver not rejoice? 2. ‖

6 ... making (Metrak')s hand[5] touch his own forehead, (Bādhari) says: Good, my son! At this time I (have acquired?) great[6]

7 (joy) ... ‖ In the ...r [tune] ‖ Five hundred disciples I have given to you for instruction.[7] The entire chain of beings of the triple universe ...to you ...

8 ... you are for me; from the good ones such as you may there not be separation for me! 1. ‖ Having heard that,

YQ 1.29 1/1 [verso]

b 1 ... that one, Bādhari the teacher! Why that?[10] When all the living beings of the chain of existences ... Bā(dhari's)

2 ... the noble Metrak is worthy of being the teacher of us[11] without a question[12] – of Bādhari alone ...

3 ... (A)jita says: When the noble Metrak became[13] an eight-year old, just at that time

4 ... he surpassed the Brahmins. Why that? He (had studied) the eighteen treatises concerning Vidyāsthānas.[14]

5 ..., ... 2[15], Vatsahāra 3, Śalyāharta 4, Kaumārabhṛtya 5,

6 ..., (Vyā)karaṇa 11, Sāṅkhyā 12, Vaiśeka 13, Bhārata (1)4,

7 ... he, being eight years old, surpassed[16] in all respects

8 ... the virtues[17] of the noble Metrak. Why that?

Notes

1) Hereafter till I, 10 b 30 the Uighur version is terribly damaged. In many lines, only one or a few words are left; afterwards, the entire leaves 11 and 12 are lost. It therefore cannot help us to understand the Tocharian version. – The verb *pälkār* is found complete in TS. A 293 a 3.
2) Two stanzas of 4 × 14 (7/7) syllables, cf. TS. A 293 a 3.
3) The meaning is obscure. Maybe it means: he gives numberless alms.
4) Probably restored as *(märka)mpal.*
5) Complemented according to Ui. II. I, 8 a 28–30.
6) According to Ui. II. I, 8 b 2–3. One can complete *tsopatṣ(ˌ)* or *tsopatṣaṃ.*
7) According to Ui. II. I, 8 b 4–6. End of the first pāda of a stanza of 4 × 12 (5/7) syllables, the name of which is incomplete.
8) *puk* is singular; after that, the most probable analysis is: *tñy* plus the beginning of another word (a verb?).
9) *krañsäṣ*, to be restored as *krañ(c)säṣ*. The obl. pl. of *käsu* is *krañcäs*. According to the context, *krañsäṣ* here can only be the abl. pl. of *käsu.*
10) Sic! The reading is sure, against expected *kuyalte*, as elsewhere.
11) Ui. II. I, 8 b 19–20: "our teacher Bādhari the Brahmin becomes the teacher of all."
12) *kuc prakṣal*, literally: "what is to ask?" It might be suitable to translate it into: "Let alone, how much less." Cf. YQ1.42 [II.3] b 6: *kuc prakṣal pācräṣ.*
13) *kakaṃ* (= *kakäṃ*) must be an independent word: a verb, 3rd sg. active, and past tense, A equivalent of B preterite *kyāna.*
14) Cf. Ui. II. I, 9 a 1–2. Skt. *vidyāsthāna-* "domain of knowledge"; there are 18 of them.
15) In Tocharian the number is put behind the words, not as in English before the words.
16) Probably *śta(k)* = *śtäk*, corresponding to B *śatka*, preterite of *kätk-*, cf. *āsuk kätk-* "to surpass" (cf. Thomas, 1964, p. 83).
17) For *käswoneyäntu*, pl. nom.-obl.; cf. *käswoneyntu*, TS. A 293 b 3.

I.3. YQ 1.32

Transliteration

YQ 1.32 1/1 [recto][1)]

a 2 ///[r·] n· y· m· ṯa[p]r(eṃ) k[āck·] k· sn· –

3 ///(kā)tkmā[ṃ] ṃaskar、‖ tiṣye traṅkaṣ saṣ、śkaṃ[2)]

4 ///[p]r(a)[ṣ]t(aṃ)[3)] ālu kāsu yatsikk ats、ākāl、naṃ pa

5 ///(pu)k(、) y(ä)rkant、[4)] wärpnātsi āṣāniṅ ṃattak、: [u]pādhyāṃ bādhariṃ nu puk、[5)]

6 ///(pañ[ä]、kan)[t、] m(a)narkāśśi sne eṃts、sne ṣṭare[6)] pkiṣ、āklaṣ śāstrantu : piwāṣṣ oky ak[ṣ]a-

7 (ras) ///ñcäṣ、[7)] yaṣ、m=ālyeṣ、[8)] knānmāñcäṣ、yaṣ、kārūṇik wrasoṃ、: āpāṣtu-

8 (ne) ///[ñi] karsiñc[ä]、śāstra krant、tiri ceṣmak ṣaṃ、ṣtmāṣiṣ、tmaṃ sne etṣ、: m=ālymeṣ、[8)]

YQ 1.32 1/2 [verso]

b 1 ///‖ acite traṅkaṣ、ālu kāsu yalis mosaṃ taṣ ṣaṣ、ṃkalto penu pu[9)]

2 ///ṣ madhyadeśäṣ lac[ä]、ype ypeyā[10)] wrasaśśi kāsu yatsi ‖ jinakkenaṃ[11)] ‖

3 ///smāṃ : āpāṣt[u]neyäṣ tsaknāmāṃ pāpṣuneyaṃ ṣtamsamāṃ : sañceyäntu wi-

4 (kas...)[12)] ///(k)[ā]rūṇik、dakṣināpath[ä]、kalyme tāṣ、: 1 ‖ tṣaṃ penu palkāṃt ā

5 ///[m]ā tappreṃ kaṣṣi ñomyo k[u]yalte[13)] · ‖ tsuntaṃ[14)] ‖ kaṣṣi[15)]

6 ///[s]iñc mā naṣ nākamyo : tsopats、palkaṣ kaṣṣi

7 /// taṣ saṣ、klyom metrak、śäk we pi pu-

8 (klyi)[16)]

Translation

YQ 1.32 1/1 [recto]

a 2 ... so much ...

3 they were joyful. ‖ Tiṣya says: This one too[2] ...

4 ... (all) the time[3] he has the wish to do good indeed for others.

5 ... to be honored in every way,[4] the venerable one himself. Now the teacher Bādhari in all (manner)[5] ...

6 ... to all (five hundred) novices he teaches the Śāstras without attachment, without effort[6]. ... as it were (the) syllables (?)

7 ... he makes ... (knowledgeable)[7], he does not make ...[8] knowledgeable, the compassionate being. Unheededness ...

8 ... may ... they know; may he instruct them with respect to Śāstra and good behavior. Then, without attachment, not ...[8]

YQ 1.32 1/2 [verso]

b 1 ‖ Acita says: For the sake of doing good for others he, being only small, discerned (?)[9] that.

2 ... he left Madhyadeśa, in order to do good for the beings, from land to land[10]. ‖ In the Jinakke[11] [tune] ‖

3 ... Pulling away from unheededness, establishing in observance, driving away (?)[12] the doubts ...

4 ... the compassionate one will be headed in the direction of Dakṣinā-patha. 1 ‖ At this point they even saw ...

5 ... not so much with the name of teacher. Because[13] ‖ In the Tsunta (?)[14] [tune] ‖ Teacher[15] ...

6 they ... not with denigration and blame: the great teacher shines ...

7 ... that: the noble Metrak, twelve years[16] old, ...

Notes

1) The first line is entirely lost; of the 2nd line, one sees only the lower part of some letters.
2) The disciple named Tiṣya is speaking: the parallel Old Ui. text starts at the bottom of the 9th leaf, recto, cf. Ui. II. I, 9 a 28–29. The text is roughly a continuation of the dialogue between the disciples of the Brahmin Bādhari. Unfortunately, the reverse side of the 9th leaf and the recto of the 10th leaf in the Old Ui. Hami version are badly mutilated. Nevertheless, one can recognize enough passages to be sure of the identification.
3) The text is similar to Ui. II. I, 9 b 1–2.
4) Cf. the corresponding passage in Ui. II. I, 9 b 2–3. Up to the first line of the verso, the Tocharian text is versified, but the metre cannot be established with certainty.
5) Probably to be completed as follows: *puk (wäknā)*.
6) Sic! For *ṣtare*, the normal form.
7) Probably final syllable of the same present participle which is attested later in the same line, obl. pl. *knānmāñcäs*.
8) Difficult form, containing probably the negation *mā*, with sandhi metri causa. The form *ālymes* is known as the equivalent of *āñmes*, *āymes*, gen. sg. of *āñcäm* 'self', cf. TS. A 430 a 6. In that case, the sequence *mālyes* would be another occurrence of original *mālymes*, either by phonetic dissimilation or by careless writing.
9) One can restore *pu(täk)*, 3sg. preterite act. of the verb *putk-* 'separate', past participle *putko*.
10) Cf. the corresponding passage in Ui. II. I, 9 b 23.
11) Stanza of 4 × 14 (7/7) syllables.
12) Probably a form of the verb *wik-* 'drive away', present participle *wikäsmāṃ*, or the like.
13) Cf. the corresponding passage in Ui. II. I, 10 a 2–3.
14) Stanza of probably 4 × 15 (7/8 or 8/7) syllables.
15) According to the Old Ui. text, this substantive should be pl. nom., hence *käṣṣiñ*^{ä}.
16) The restoration of the compound is obvious. The rest of the last line of the reverse is lost.

I.4. YQ 1.28

Transliteration

YQ 1.28 1/2 [recto]

a 1 /// (w)[l](e)[ṣ]lun(e)yo bādhari brāmne yärk̲、

2 /// lo katkar̲、 ārśo śkaṃ kene saubhāṣani

3 /// (ṣar̲)k[i]ñco niṣpal̲、 mā śkaṃ lipāci ‖ apratitu-

4 (lyenaṃ ‖)[2] /// (wā)mpuṣ̲、 yetwentuyo kowi opsi[3] kayurṣāñ[ä]、 : ma-

5 (hirṣāñ[ä]、)[4] /// [ā]ṣ[i]ñ(i) śoś̲、[5] āsāṇi[6] r̲aklunt̲、 wsālu yetweytu : śwātsi yoktsi-

6 (ntu) /// – k̲ant̲、 wälts̲、 wäknā puk lo ārar̲、 el̲、 esmāṃ : kātkmāṃnyo kalkar dakṣina-

7 (ki)[7] /// ‖ kātkmāṃ nāṃtsu bādhari brāmaṃ kurosāṃ kapśiññño k̲ṣaṅk̲、 k̲ṣaṅk̲、 karemāṃ

8 /// ṣ tāp̲ark̲ n̲aṣ̲、 t̲ṣaṣṣ aci sne t̲raṅklune p̲alt̲ṣ̲akyo ṣom̲、 wlalune p̲alko tām̲、

YQ 1.28 1/1 [verso]

b 1 /// smār̲、 t̲m̲aṣ̲、 tsar̲、 orto cacluraṣ̲、 t̲raṇk̲aṣ ṣu picäs sewāñ[ä]、 psesācñi ku-

2 /// lo ṣaṣ̲、 koṃñk̲at̲、 wmāluneyaṃ yäṣ̲、 was penu ṣñi ṣñi wṣeṃñesac[ä]、 lo

3 /// (mana)rkāñ[ä]、 bādhariṃ brāhmaṃ āmpārc[ä]、 sesant̲ra · t̲m̲aṣ̲、 bādhari brāhmaṃ ṣñi kapśi-

4 (ññis)[8] /// (w)[äṣp]ā nu ṣālypu[9] nas̲t̲、 kusne ñi tatmurāṣṣ aci ṣak̲ṣak̲、 pukli ṣolā-

5 (raṃ)[10] /// (ṣaptuk̲、 pukli)[y]äṣṣ aci k̲ant̲、 wiki puklyi ṣolāraṃ konakoṃ puklāyo

6 /// (ka)[p]ś(i)ññäṣ̲、 nati pañi śkaṃ mokone kāmatñi[11] · ‖ a

7 /// [ṣñ](i) ynāsmār̲、[12] : ote t̲apreṃ suk̲、 krañcsaśśä-

8 (l) /// (t̲raṅk̲a)ṣ̲(.) hiś[t][ä]、 tākiṣ̲、 ekrorñeyiṣ̲、

Translation

YQ 1.28 1/2 [recto]

a 1 ...[1] by performing ..., ... veneration to Bādhari the Brahmin.

2 ... and they went away today. Whose ... serving as reward (?)

3 ... and at last there is no property left for you. ‖ In the Apratitu-

4 (lye)[2] [tune] ‖ ... (vehicles) adorned with decorations, cows, oxen(?)[3], bulls, bu(ffalos)[4]

5 ... small cattle[5] consisting of goats..., seats[6], covers, clothes, decorations, food and drink

6 ... in 100,000 ways. All things had gone away, being given as alms. The recipients[7], full of joy, went away

7 ... ‖ Being overjoyed, Bādhari the Brahmin, with his aged body (and) gleefully laughing

8 ... Now I will, from this point on, with a carefree mind look forward only to (my) death.

YQ 1.28 1/1 [verso]

a 1 ... I will ... Then, with his hand raised, he says: Let us go, my sons! Support my a(ged body)

2 ... The sun is going down. Let us too (go) away to our resting places, each to his own!

3 ... the disciples supported Bādhari the Brahmin on both sides. Then Bādhari the Brahmin ... by the (sight) of his body[8]

4 ... (is worried in mind and says): Certainly you are disgusting (?)[9]. From my birth to the time when I was sixty years old[10]

5 (... my physical strength, blood and bones were growing). From (when I was seventy years old) until I turned one hundred and twenty, day by day over the years

6 ... old age took away from me[11] strength and splendor of my body. ‖

7 ... I will transport(?)[12] my own ... Oh, for the good luck ... with the good people

8 ... (speaks:) Shame on poverty!

Notes

1) From here till line 4, Ui. is totally lost. We can find what follows in the Ui. now kept in Germany. Vide Tekin, Taf. 12, p. 49. By the way, it must be pointed out that Şinasi Tekin places this paragraph in a wrong place.
2) Name of a tune, to be completed as *apratitu(lyenaṃ)*, cf. TS. A 20 a 6, 33 a 6, 151 b 2, 253 a 8, etc. Stanza of 4 x 25 (5/5/8/7) syllables.
3) *opsi*: new form, nom. pl., referring probably to a bovine, according to the Ui. text.
4) *ma(hirsāñ^{ä})* "buffalos", cf. the complete word in TS. A 301 a 4; according to the context, it must be some kind of ox, "bos Indicus" in that case.
5) *śoś*, apparently nom.pl. here, elsewhere obl.pl. (cf. Krause-Thomas, 1960: § 202), designates some small cattle; "sheep" is not at all certain. The preceding word is an epithet, nom. pl. masculine of an adjective **āṣi*, derivative of *ās* "goat", cf. the parallel adjective Toch. B *aṣiye* (Thomas, 1964, p. 165).
6) Skt. *āsāna-* 'seat'.
7) So to be restored, cf. TS. A 295 b 5; nom.pl. of *dakṣinak*, borrowed from Skt. *dakṣinaka-* = *dakṣiṇīya-* "worthy of gift".
8) According to Ui. II. I, 10 b 24–25.
9) *ṣālypu*, new form, precise meaning unknown, cf. *ṣālypi* TS. A 248 b 2; translated according to Ui. II. I, 10 b 26.
10) Cf. Ui. II. I, 10 b 27–28.
11) Cf. Ui. II. I, 10 b 29–30.
12) Last word of the second pāda of a stanza which follows probably a pattern of 4 x 14 (7/7) syllabes. It is also possible to read *ytāsmār*, but the 1. sg. med. prs. of the verb *yät-*, *yat-* "to decorate" is *ytäsmār* (see Thomas, 1964, p. 129) and the meaning does not fit the context. In that case, if one tries to keep the reading *ynāsmār*, this form would belong to the verb *yā-* "to transport", and the formation would follow the pattern of the verbs of movement, cf. **käl-näsk-* (> B *källāṣṣäṃ*) for the verb *käl-* "to bring".

I.5. YQ 1.17

Transliteration

YQ 1.17 1/2 [recto]

a 1 /// kalkaṃ, ymāṛ, bādhariṃ brāmna-

2 (cä,) /// (paiṅ)g(i)k(e) tṛaṅkaṣ, toṣ, upādhyāy waṣtu tsalpi-

3 (ñcä,) /// (t)[ṛaṅ]ka[ṣ] p(i)ṣ tu klyoṃ, śla manarkāṣ, ṣñi āwāsacä, ṇaṣ, pa-

4 (rmā) /// (ta)ṣ w[e]wñuṛaṣ laccä, śla wartsi klyom metrak, ‖ tmaṣ, nirdhane[2)]

5 /// (kakm)[uṛa]ṣ, tṛaṅkaṣ, hai tā aśśi taṣ, el, eseñcä, ‖ tmaṣ, oṅkaṃ palkoṛa-

6 (ṣ,) /// (tṛaṅka)ṣ kucä, tṛaṅkat, ‖ nirdhane tṛaṅkaṣ samne taṣ, ‖ oṅk tṛaṅkaṣ, kuṣ, ‖ nirdhane tṛa-

7 (ṅkaṣ,) /// hai tālo kᵘciṃ[3)] naṣt, aśśi talke māṃñe okāk, tṛaṅktsi mā karsnāt, ‖ nirdhane

8 /// (ma)[dh]yadeśa[ṣ]i tāt, sne parnäkk[4)] ats, naṣt, kᵘyalte ‖ samakkorenaṃ[5)] ‖ ṣakkatsts aśśi tu

YQ 1.17 1/1 [verso]

b 1 ///[6)](: mā) [kā]swone kaklyuṣu naṣt, mā tuṅk naśśi metraknaṃ tamyo tṣaṃ mā kakmu ṣet, : śä

2 /// kakmuṣ, lkātsi klyomant, metrakaṃ : 1 ‖ nirdhane tṛaṅkaṣ, kusne bādhari brā-

3 (maṃ) ///[·ā] hai tālo ṣokyo nu caṃ, ypeṣiṃ kārāśaṃ[7)] ānāntāpā[8)] śol, śāwāṣt,

4 /// saṣt, · naśśi nu parnore śkā kucne tu caṣ, ypeyaṃ yet, tāne klyom me-

5 (trak) /// (ta)l[ke] māññe lame · kusne saṃ, tmaṃ pyākaṣ, lkātar saṃ caṣ ta-

6 (lke) /// (tā)[ma]k(,) t(k)anaṃ waṣtu neñcä, puk taṣ, talke māññe[9)] saṣ, ‖ vañśa-

7 (vātraṃ[10)] ‖) /// niṣpaltu eṣāṛ, sne emtṣ, eṣāṛ, pᵘkiṣ, eṣāṛ,

8 /// r· o lo ār talke saṃ, : 1 ‖ tamyo tṣaṃ e(l),

Translation

YQ 1.17 1/2 [recto]

a 1 ...[1] I will go quickly to Bādhari the Brahmin

2 ... (Paiṅgi)ka says: The houses of the teacher – may they be freed (?)

3 ... says: You, noble one, go with the disciples to your own places; I, on my part

4 ... Having said that, the noble Metrak left with his entourage. ‖ Then Nirdhana[2]

5 ... says: Hello! Where is it that they give alms? ‖ Then, seeing a man

6 ... What are you saying? ‖ Nirdhana says: This may be him. ‖ The man says: Who? ‖ Nirdhana says:

7 ... Hello, you miserable one! Are you perhaps the sacrificial assistant? Don't you know how to talk? ‖ Nirdhana

8 ... if you are from the Madhyadeśa, you will indeed be without glory[4]. Why that ? ‖ In the Samakkore[5] [tune] ‖ Surely you

YQ 1.17 1/1 [verso]

b 1 ... You have (not) heard of his virtue. You have no love for Metrak. Therefore you did not come here ...

2 ... having come to see the noble Metrak. 1. ‖ Nirdhana says: Whoever (to) Bādhari the Brahmin

3 ... Hello, miserable one! You have lived in the forest of this land[7] a life of endless misery[8]

4 ... you ... But for you there is still splendor since you went to that country where the noble Metrak

5 ... sacrificial assistant ... the place. Whoever sees the pillar here, he ... the sacrifice

6 ... on that very ground are the homes. All that this sacrificial assistant[9] ‖ In the Vañśa(vātra)[10] [tune] ‖

7 ... properties they gave, they gave alms without greed, they gave to everyone

8 ... the sacrifice came to an end. 1. ‖ Then here the gift ...

Notes

1) Owing to the lack of Uighur equivalent, this paragraph is not quite clear.
2) Nirdhane, proper name. Skt. *nirdhana-* means "having no money". In the Chinese version (Xian yu jing), he is called *Lao-du-cha* = *Raudrākṣa*. Vide supra 1.5.1.
3) *k"ciṃ* is possibly in some way associated with *kus*.
4) Since Tocharian A *parno* means "glorious", one should associate *parnäkk* probably with *paräṃ* "glory".
5) Stanza of 20(5/5/5/5)+22(8/7/7)+10(5/5)+15(8/7) syllables.
6) Owing to the lack of Uighur parallel version, the meaning of the following paragraph is not quite clear.
7) On *kārāś*, see Thomas, 1964, p. 90: "cf. khotan. *kāraśśa* «Schlinggewächs», «Wald»."
8) *ānāntāp-ā*, new form, probably perlative singular. It looks like a loanword from Skt.: *ananta+tapa-* or *anantava(t)*.
9) Cf. line 7 of 1.17 1/2 [recto]: *talke māññe okāk*.
10) Name of a tune, so to be restored, cf. *vaṃśavātraṃ* TS. A 148 b 2, 187 a 3; stanza of 4 x 17 (5/7/5) syllables.

I.6. YQ 1.16

Transliteration

YQ 1.16 1/2 [recto]

a 1 ///(bādhari brā)hma(ṃ) ṣñi waṣtwaṃ kakmuṟaṣ̱
plumā-

2 (nn oki) ///(: s)n(e) eṃtsālne[1] pe ṣokyo pāplu śāstṟantwaṃ :
wsā[2]

3 ///[s]ukyo skassu näṣ̱ : l ‖ ṯmaṣ̱ kumnäṣ̱ nirdhane[3] brā-

4 (hmaṃ) ///(tṟaṅ)ḳaṣ̱ bho bho ᵘpādhyā ‖ yaśodharavilāpaṃ[4]‖
sne wasteśśi

5 ///(pu)[kk] (e)[ṣa]nṯ krañśᵃ wrasañᵃ ṗallāntarci[5] puḳ tkaṃsaṃ :
wäṣpā ne tāṯ pᵘkiṣ̱ e-

6 (ṣant) ///(paṣñi ṗañ ḳa)nṯ tināṟaṣ̱ lyutñam pare tāṃ skassu[6] :
l ‖ śla naṯaḳ klopasunṯ akma-

7 (lyo) ///(mtsā)ṣ ṣu niṣpalaṇtu[7] kākropunṯ ṣeñcᵃ tosaṃ näṣ̱
klyoṃaṇṯ metraknaśśäl ṣiya-

8 (ḳ) ///(ākā)[lyo] · pᵘkis puḳ essi pratim yāmu · śäk we pi pᵘkal
sarvapāṣāṇḍik ñomā ta-

YQ 1.16 1/1 [verso]

b 1 (lke)[8] ///pᵘkiṣ̱ puḳ ākāl knässi pke : śäk we pi pᵘkul wsā elanṯ
ārarñi pu-

2 <k niṣpalntu[9] : ni> ///·s·: ṗañᵃ kśāñ[10] mā neñcᵃ tāṗarḳ
kᵘcäṣ̱ ṗañ ḳäṇṯ tñ = āyiṃ tināṟaṣ̱ : l ‖ yu-

3 <tkonṯ a(kmalyo)[11]> ///(k)[ā]rūṃ pyāmtsāṟ ᵘpādhyā : paṣñi
tālontāp pare luṯassi[12] ṗañ ḳäṇṯ tināṟa-

4 <ṣ : loḳ tkanäṣ ṣu ṣo(kyo)>[13] ///[k](a)[km](u) nasaṃ kᵘprene
mā etñi wtāk ṣakkaṯs dhanīke protkaṃ prutkāṣñi l ‖ ṯa-

5 <rmmāṃ waśenyo bādhari tṟaṅḳa[ṣ]>[14] ///k[ᵘy]al śkaṃ smale
tṟaṇḳaṃ[15] saṃ okāḳ tināṟ mā śkaṃ naṣñi[16] ku-

6 <[cᵃ] śkaṃ ṗañ ḳaṇt tākeñi ‖ raskṟa arū nirdhane tṟa(ṅkaṣ̱)>[17]
///(ā)[k](na)ṯs kuro moḳ[18] kuprene etñi kāsu śāwaṃ ākā-

7 <laṇtu knāsamci · ku(prene) [n]u mā etñi · ‖ samakkorrenaṃ[19] ‖
ṣṗat koṃsaṃ ywā[rckā]>[20] ///[pa]lskeṣ̱[21] kalamci āriñc
wākalaṃ[22] : ṣaptañciṃ

Translation

YQ 1.16 1/2 [recto]

a 1 ... (Bādhari the Bra)hmin, having come back to his quarters, floating (as it were)

2 ... (He says :) ... Not clinging[1] to property is also highly praised in the Śāstras. I have given[2]

3 ... I am very happy.1. || Then comes Nirdhana[3] the Brahmin

4 ... he says: My respect, oh teacher! || In the Yaśodharavilāpa[4] [tune] || For the helpless ones

5 ... oh giver of (everything), good people praise you[5], in all places. Indeed, you are going to be an (almsgiver) to everyone.

6 ... (Give me five hundred) gold pieces. I will pay my debts[6] and be happy.1. || Reluctantly and with a sorrowful face

7 ... These properties[7] were brought together from everywhere; I (gathered) them with (the intention) of coming together with the noble Metrak.

8 ... I made the resolve to give all of them away to all kinds of people. For twelve years I performed the sacrifice called Sarvapāṣāṇḍika.[8]

YQ 1.16 1/1 [verso]

b 1 ... I intended to make my wish come true completely. For twelve years I gave alms; gone are all

2 (my properties)[9] ... Now that I do not even have five copper coins[10], how could I give you five hundred gold pieces?

3 With a sorrowful face[11] (Nirdhana says:) Take pity on me, oh teacher! Give me miserable one five hundred gold pieces so that I can pay[12] my debts!

4 I have come (a long way from a far-away place)[13]; if you do not give me (the money), the rich man will surely have me shut up in prison! 1. ||

5 (With trembling voice, Bādhari says:)[14] ... And why should I tell[15] you a lie? I do not have a single gold piece[16] – how

6 (am I going to have five hundred? Nirdhana says greatly angered:)[17] ... You ignorant, feeble old[18] man! If you give me (the money),

7 (I will make your) great wishes (come true!) If, however, you do not give it to me, || In the Samakkore[19] [tune] || In one week[20] ... of your mind[21]. I will cause your heart to break[22]. On the seventh

8 <koṃ śla klop̲ wraṣa̲l̲ ṣp̲a̲t pā(k̲ ats̲ la)p wākñamci oka̲m̲[23)]
p̲a̲tstsār sne kip mok̲ : śäk we (pi pk̲a̲l)[24)]> (pkis̲ el̲) esam
weñāṣt̲ : ākā konaṃ ṣom̲

8 (day with sorrow and pain I will split your head into seven parts. Be on your guard[23], you shameless old man! For twelve years)[24] I have given (alms to all), you said. In the end now, on one single day ...

Notes

1) *eṃtsālne*. The common form is *eṃtsālune*. The translation adopts the suggestion of Thomas (1990, p. 14). This word belongs to the second pāda of a stanza of 4 x 12 (7/5) syllables.
2) *wsā* is a complete verbal form: prt. act., 1st sg. of *e-* "to give".
3) Cf. Ui. II. I, 12 a 10ff; the end of this leaf corresponds roughly to Ui. II.1, 13, recto.
4) Stanza of 4 x 14 (7/7) syllables.
5) To be corrected in *pa̲llāṇṭa̲r-ci*.
6) *lyutñam*, I would like to interpret it as subj. act. 1st sg. See Krause-Thomas, 1960, § 414: Konjunktivklasse VII: Suffix AB *-ñ-*.
7) *niṣpaläntu*: the common form is *niṣpalntu*, see Gr. § 140; Thomas, 1964, p. 111.
8) Cf. TS. A 215 a 1. This sheet finds also its equivalent in the Turfan recension of Maitrisimit, see Tekin, Taf. 117(+10), v. 12, p. 47.
9) Completed according to TS. A 215 a 2.
10) *kśāñ*, the word doesn't appear in any known Tocharian A text; it is certainly identical in origin with Toch. B *kᵘśāne*, pl. nom. *kᵘśāni*, obl. *kᵘśāneṃ*, see especially the Berlin text B 490. According to the Ui., I translate it into "copper coin". Vide Tekin, Taf. 117(+10), v. 16f., p. 47: "Ich habe nicht (einmal) soviel Besitz wie fünf Kupfer(münzen), wie sollte ich gar imstande sein, fünfhundert *yaratmaq* zu geben!".
11) Completed according to TS. A 215 a 3. The word *a(kmalyo)* is restored by me.
12) *pare lutässi*, compare line 6 of 1.16 1/2 [recto]: *lyutñam pare*.
13) Cf. TS. A 215 a 4. Vide Tekin, Taf. 11, r. 2f., p. 48.
14) Cf. TS. A 215 a 5.
15) Thomas (1991, p. 12): *tra̲ṅka̲ṃ*, wrong; the virāma is not there in the manuscript.
16) The Uighur text has apparently "copper" coin. Vide Tekin, Taf. 11, r. 12, p. 48: "Ich habe nicht (einmal) soviel Besitz wie ein Kupferstück."
17) Completed according to TS. A 215 a 6.
18) *kuro mok*; the Uighur text seems to be a little different, cf. Tekin, Taf. 11, r. 15–16, p. 48: "O törichter und unwissender Brahmane".
19) Stanza of 20(5/5/5/5)+22(8/7/7)+10(5/5)+15(8/7) syllables.
20) Cf. TS. A 215 a 7.
21) Since there is a trace of the first syllable, *///lskes* may be completed to *pälskes*, which is the gen.sg. of *pältsäk*. The meaning of *kalam* is not clear. There is a gap in the Ui. and therefore I am not able to guess.
22) TS. A 215 b 1: *(āri)[ñcᵃ] wākala̲ṃ*. The interpretation is doubtful. Vide supra.
23) *okäm*, not clear. In Gr. § 83, Anm. we find no interpretation. Thomas (1964, p. 86) translates it into "Vorsicht (?)". This seems to be correct. The Ui. here is different from Tocharian, it can in no way help me to solve this problem.
24) Completed according to TS. A 215 b 1. Cf. Ui. II. I, 13 a 1–3.

I.7. YQ 1.15

Transliteration

YQ 1.15 1/2 [recto]

a 1 /// [1](mā)ṇ[i]bhadre purṇabhadre yakṣeñi
tā-

2 <śśi mā[ṇi](bhadre tṛa)ṅkaṣ pracar̤ purṇa(bha)[dr]e : k^{u}yall aśśi taṣ was vaiśravaṃ wäl̤ ptāñkat̤ kaṣ>[y]<ā>p̤ ārkiśoṣṣaṃ pākar̤ naslune bādhariṃ brāmnā[3]

3 <śärṣaṣ(s)i (wotak̤) ‖ purṇabhadre tṛa(ṅkaṣ) klyoṃant̤ metṛakyāp̤ ptā>ñkat̤ kaṣṣinac waṣtaṣ lañclune palkoṛaṣ ‖ māni-

4 (bhadre) /// (śärṣa)<si mā> (wo)tkaṃ [4] ‖ purṇabhadre tṛaṅkaṣ śāwes ñäktasā taṣ ṣas wraṃ [5]

5 /// (ñäkta)ñ(^{ä}) bram ñkat̤ śaśärsār kar̤ · braṃ ñkat̤ śkaṃ wlāñkat̤ śaśärṣ wlāñkät̤ śkaṃ[6]

6 <vai>(śravaṃ śaśärṣ) /// [·n·] ske pyāṃ ṃaṃtne dakṣiṇāpatṣi bādhari brāmmaṃ ptāñkat kaṣyāp̤ kātklune wä-

7 <tkāl̤[tṣ] krasaṣ [7] ṣmak ṣakkatṣ taṃne> /// (klyo)m m(e)trak̤ ymāṛak̤ ptāñkat kaṣṣinac^{ä} śmaṣ [8] ‖ māṇibhadre tṛaṅkaṣ śärsā śä-

8 (rsā)[9] /// · klyoṃ metrak krasaṣ ṣaṃ śkaṃ ptāñkat kaṣṣinac waṣtaṣ lantassi kalkaṣ [10]taṃ

YQ 1.15 1/1 [verso]

b 1 /// [11][klo]p̤ śmaṣ kucyone āriñc^{ä} wākaṣaṃ[12] oṃal̤ ysār ṣuṅkac kāpaṣaṃ taṃyo[13]

2 /// [to]ṣ [14] bādhari brāmne waṣtu ‖ māṇibhadre tṛaṅkaṣ piṣ tu bādhariṃ pśärṣ ṇa-

3 (ṣ)[15] /// śtwar lāñś^{ä} tsopatṣaṃ ynāñmuneyo ñäkciṃ ārkiśoṣṣaṣ ṣu peṃ[16] winässi wo-

4 (tkarñi) /// ‖ tmaṣ bādhari brāmmaṃ nirdhaneṃ brāmnā warśeṃ kto[17] · śla karye oṣeñi

5 /// (ku)sne taṃ brāhmaṃ ṣpat pāk̤ pkātñi mrāc^{ä} tsṛassi · mar ṣaṃ canä-

6 (k)[18] /// (ā)[r]i[ñ](c)[i]ṣ [19] · ṣaptañcäṃ koṃ śkaṃ ṣpat pāk̤ mrāc^{ä} lap wāk̤ ñäṣñi[20]

Translation

YQ 1.15 1/2 [recto]

a 1 (Then come)[1] (Ma)ṇ(i)bhadra and Pūrṇabhadra, the leaders of the Yakṣas.[2]

2 (Maṇibhadra speaks: Oh brother Pūrṇabhadra! Why did King Vaiśravaṇa order us to make known) the appearance of the Buddha-god the Teacher) on earth through Bādhari the Brahmin?[3]

3 (Pūrnabhadre says:) Having seen (that the noble Metrak) will leave his home in order to go to the Buddha-god the teacher. ‖

4 Ma(ṇibhadre says:) ... did not (order us) to make known ?[4]. Pūrṇabhadra says: By great gods this matter and this task[5]

5 ... (the Śuddhāvāsa gods) told only God Brahmā, and God Brahmā told Indra, and Indra (told)[6]

6 (King) Vai(śravaṇa): Make every effort that Bādhari the Brahmin of Dakṣiṇāpatha will fully understand[7] the rising of the Buddha-god the teacher, and that this one indeed in this (way) ...

7 ... the (noble) Metrak will immediately come[8] to the Buddha-god the teacher. ‖ Maṇibhadra says: I know, I (know).[9]

8 ... Once the noble Metrak knows that, he too will leave[10] his home to go to the Buddha-god the teacher. That

YQ 1.15 1/1 [verso]

b 1 [11]... pain will come through which (Bādhari's) heart will burst.[12] Hot blood will rise to his throat. Thus[13]

2 ... (Pūrṇabhadre says: ... Look! This)[14] is the Brahmin Bādhari's dwelling place. ‖ Maṇibhadra says: Go and tell Bādhari; (I)[15]

3 (will go to the noble Metrak and tell him that Indra and)[16] the four kings have ordered to (come) from the divine world to honor his feet with great respect, ...

4 ... ‖ Then Bādhari the Brahmin, cursed[17] by the Brahmin Nirdhana, (thinks) with sorrow during the night

5 ... What is the reason why that Brahmin desires to have my head split in seven parts ? May he not (succeed) in this (matter) ![18]

6 ... (of the heart)[19], and on the seventh day, will split my head into seven parts.[20]

7 /// śäk we pi puklā talke śaśśäṃ˽ bādhari · ṣpat pā-

8 (k)[21] /// (keṃ pa)[lk]āñ weñeñcä˽ el˽ wawurā mrācä˽ lap˽[22]

7 … (the heretics will say :) For twelve years Bādhari has performed the sacrifice. Into seven pieces[21)]

8 … the heretics will say: As a result of giving alms, his head[22)] …

Notes

1) Between 76 YQ 1.16 1/1 and 1.15 1/2 of the Xinjiang-Museum version a few sentences are missing. We find them in TS. A 215 b 2 : *nṣā t^{u}k̲ar yät̲ ˌ k^{u}yal mā prakte k̲alpitār̲ ˌ* : 1 ‖ – *[pr.] wewñur̲aṣ̲ ˌ r̲aṣk̲aryo pre yäṣ̲ ˌ* ‖ *t̲m̲aṣ̲ ˌ kum[s]el//*. These sentences have their counterparts in Ui. II, but not quite equivalent to each other. The Ui. II. I, 13 a 3–5 runs as follows: "«But to me alone you are

niggardly, being not willing to give me 500 gold coins.» Having thus spoken, Nirdhana the Brahmin goes away with great wrath". Some explanations of the Tocharian version are necessary here. About *tuk̲ar*, Gr. § 77, Anm., mentions this word, but without any explanation. I wonder whether or not we can translate this sentence according to Ui. II in the following way: "Finally on the last day you are niggardly to me." There is some kind of fixed expression *tukär i-* "to be niggardly". The next sentence can be translated: "Why are you not punished?". After the double stroke, – *[pr.]* is to be completed as *t̲apreṃ*. The next sentence may be translated: "Having spoken in this way, he goes away in great wrath." *kum[s]e///* is completed to *kumseñc*. The last sentence reads roughly: "Then the two Yakṣas come." See Ui. II. I, 13 a 5 ff.

2) Cf. Ui. II. I, 13 a 6–9 and Tekin, Taf. 11, v.1ff, p. 48.
3) Cf. Ui. II, ibid., 10-13 and Tekin, ibid., v. 2–8, p. 48.
4) Completed according to TS. 215 b 5. There is something lost before. See Ui. II, ibid., 19–20: "Maṇibhadra says: «Such being the case, why did he not order us to make it known directly to the noble Metrak?»"
5) Cf. Ui. II, ibid., 21–22.
6) Cf. Ui. II, ibid., 23–26.
7) Completed according to TS. A 215 b 7; cf. Ui. II, ibid., 26–28.
8) Cf. Ui. II, ibid. 29–30.
9) Cf. Ui. II. I, 13 b 1–2.
10) Cf. Ui. II, ibid., 3–5.
11) The following leaf in Tekin's edition of the Turfan version, Taf. 12, p. 49, is misplaced. According to Ui. II, this passage must be put above, cf. YQ 1.28 [I.4], note 1.
12) Correct reading (= *wākaṣ-äṃ*), like at the end of *kāpaṣ̲aṃ* (= *kāpaṣ-äṃ)*, later in the same line.
13) Cf. Ui. II, ibid., 13 b 8–9.
14) Before final *-ṣ̲*, one would like to restore *(tṛaṅk̲a)ṣ̲*. See Ui. II. I, 13 b 10–12. But I have here some difficulties. In Ui. II, there is a sentence more: "Then you see!"; in Tocharian A, the imperative "you see!" ought to be *pälkār*, of which the last letter is not *-ṣ*, but *-r*. There is however on the manuscript some traces of the syllable *to* before *-ṣ*, so that we get a correct form of a demonstrative, fem. nom. pl. of *säs* "this".
15) So to be completed, 1st person singular pronoun.
16) Completed according to Ui. II. I, 13 b 14–16.
17) *warśeṃ*, this word doesn't appear elsewhere. Ui. II has: "Afterwards Bādhari the Brahmin (20) calls to mind Nirdhana the Brahmin's (21) curse." Therefore, I guess, *warśeṃ* may mean "curse". *kto*, past participle of *kät-* "to scatter". On *warśeṃ*, Thomas (1990, p. 26), notes: *kto*, from *kät-* "(zu Boden) streuen". About the etymology of Van Windekens, I don't want to say anything. But the semantic extension of Thomas: *warśeṃ*, "zu ... streuen" → "fertigmachen", is nothing but fanciful. This may be confirmed by Ui. II. I, 13 b 21.
18) Ui. II. I, 13 b 22–25.
19) The reading of the destroyed original fragment remains difficult.
20) Cf. Ui. II. I, 13 b 28.
21) Cf. Ui. II. I, 13 b 29.
22) Cf. Ui. II. I, 14 a 1–3.

I.8. YQ 1.3

Transliteration

YQ 1.3 1/2 [recto]

a 1 /// [1)][purṇa]bhadre ñkät kälnmäṃ mläṅkmäṃ[2)] yetwe-

2 (s) /// (o)stu ṣiraśä[3)] lyalyukuräṣ, bädhariṃ brämnacä,

3 (träṅkäṣ,) /// [mä mrä]cä[4)] knänaṣ, mä penu mräciṣ, klälune knänaṣ,

4 /// tämne we ‖ täm kaklyuṣuräṣ, bädhari brähmaṃ tsätsärwu

5 /// (träṅkä)ṣ, kus nu tṣaṃ mälkärteṃ[5)] mräcä, knänaṣ, kus pat nu mräcäṣ, klälune knä-

6 (naṣ,)[6)] /// (käṣyä)[p kä]swoneytu yneśś oki ś[ś]aśmuräṣ,[7)] devadattenaṃ[8)]‖ ṣñi knänmuneyo vajrä-

7 (sanä) /// [wra]m puk kärsnäntäṃ yomäṣ,[9)] kusne knänmune kälpo ñom, klyu puk, knänmäṃ : ñä-

8 (ktas) /// [kn]änaṣ, mräcäṣ penu letlune : l ‖ tmäṣ, bädhari brähmaṃ ptäñkät käṣyäp ñom,

YQ 1.3 1/1 [verso]

b 1 /// [yo][10)] ypicä, oki akmalyo tampewätsäṃ käckeyo nmosäṃ kapśañi smakk[11)] orto

2 /// (sä)[m] mälkärteṃ[12)] ptäñkät, ñom kene näṣ, ñom, klyoṣluneyo kleśäṣiṃ äwaranyo kli-

3 (soñcäs) /// ptäñkätt[13)] ats, wäwrunt,lkäm, ‖ purṇabhadre träṅkäṣ,[14)] kᵘcäṣ, ñi säm cämplune

4 /// [ṣñi]kek nu waltsurä weñaṃ päklyoṣ, naṣ, himavant, ṣuliṣ kälyme-

5 (yaṃ) ///(tä)m nu riyaṃ cakkravartṣi ikṣväkuy sarkäṣ, gautaṃ, koträ-

6 (ṣ) /// [w](l)äñ(kä)[t n]aṣ, cami nu länt, mahämäyä lätsuneṣiṃ

7 (ñemi) /// [traṃ] · vijai muhurtaṃ[15)] · taryäk we pi lakṣaṇäsyo

8 /// –‖ hetuphalaṃ[16)] ‖ täm tatmu säm, sne

Translation

YQ 1.3 1/2 [recto]

a 1 ... [1] the god Pūrṇabhadra, (looking at) his ornaments (which were) touching each other[2] and making a (pleasant) noise,

2 ... having illuminated the dwellings all around[3], (comes) to Bādhari the Brahmin

3 ... he does not know the 'top', nor does he know the 'falling from the top'[4]

4 ... Thus he spoke. || Having heard this, Bādhari the Brahmin, consoled

5 ... (he says:) Who is it here, oh noble one[5], that knows the 'top'? Or who knows[6] the 'falling from the top'?

6 ... having placed[7] before his eyes, as it were, the virtues of (the Buddha-god), the teacher, (he says:) || In the Devadatta[8] [tune] || (Having seated himself) through his own wisdom on the diamond throne,

7 ... he has attained[9] (the state) of omniscience, having gained fame, the all-knowing one: gods ...

8 ... he knows (the 'top') and also the 'falling from the top'. 1. || Thereupon Bādhari the Brahmin, (having heard about) the fame of the Buddha-god the teacher,

YQ 1.3 1/1 [verso]

b 1 ... with his face full, as it were, of[10] ..., with mighty joy, a bent body with ... straight (turned) upwards[11]

2 ... oh noble one[12], whose name is Buddha, by the hearing of whose name I see, (among the beings lying) under the burden of Kleśas,

3 ... the Buddha-god[13] awakened indeed. || Pūrṇabhadra says[14] : Whence (will) I (have) the ability,

4 ... however, I will tell in short. Listen! There is, (in) the direction of the Himalaya mountains,

5 (on the banks of the Bhāgīrathī river, a lovely and beautiful city named Kapilavastu.) In this city now (there is) from the lineage of the Cakravartin king Ikṣvāku and the Gautama family

6 ... there is an Indra-god (named Śuddhodana). For this king, Mahāmāyā, (the jewel) of queenship (gave birth to a son).

7 ... in the hour of Vijaya[15], (endowed) with the thirty-two marks

8 ... || In the Hetuphala[16][tune] || Just born, this one without (fear)

Notes

1) This leaf and the following (YQ 1.9) are discussed by Pinault, 1990 and Thomas, 1991. Cf. Ui. II. I, 14 a 11 ff.
2) *mläṅk-*, never seen before, but probably *-n-* infix formation of *mälk-* "to arrange".
3) Thomas' reading is incomplete. *(o)stu*, if correctly identified, seems to be a borrowing of Toch. B *ostuwa*, plural of Toch. B *ost* 'house', with an adaptation to the pattern of native Toch. A *waṣtu*: *waṣt*
4) Cf. Ui. II. I, 14 a 18 ff. Compare also the following passage from the Suttanipāta, ch. V. Pārāyanavagga (according to the references given above, section 1.4.5.3), 1. Vatthugāthā, v. 986–987: "Seeing him terrified and miserable, a deity who desired his welfare going up to Bāvarī spoke these words:"

   (12) *Na so muddhaṃ pajānāti,* *Muddhani muddhapāte vā*
   Kuhako so dhanatthiko, *Ñāṇam tassa na vijjati* ‖

   "He knows nothing about head(s). He is a deceitful (man), desiring money. He has no knowledge about head(s) or head-splitting."
5) *mälkärteṃ*, cf. Pinault, 1993, pp. 161–180.
6) See Thomas (1991, p. 12): "Zu Zeile a 5: am Zeilenende gewiss zu A *knā(naṣ)* – Ji *knānaṣ!* – zu ergänzen." But in my paper my transcription is, line 5: *knā*, line 6: *(naṣ)*. Thomas has arbitrarily taken away my parentheses ( ).
7) Thomas, ibid.: *ś[ś]aśmuṟaṣ*. [*ś*] on the original photograph is only a dim shadow.
8) Stanza of 20(5/5/5/5)+22(8/7/7)+10(5/5)+15(8/7) syllables. For the following speech, cf. Ui.II. I, 14 a 28 ff.
9) *yoṃaṣ*: the sign *ṃa* on the original photograph is as clear as possible, but Thomas (1991, p. 8 n. 11) would prefer *ṗa*! The reading is confirmed by the parallel, Ui. II. I, 14 b 2.
10) Thomas (1991, p. 9, n. 13): "Fehlt in der Transkription von Ji." On the original photograph only less than half of the syllable *yo* (?) is left. Thomas' comment is rather too bold.
11) *smakk orto*. Thomas (1991, p. 14): "den gebeugten Körper gleich[zeitig] nach oben ..." The 19th mark of the 32 marks of the Buddha is Toch. A *tsopats kārme kapśiññum* (YQ 1.14 [II.5] a 2) or *tsopats smak kapśño*, (YQ 1.12 [II.10] b 1), which are equivalent to the Skt. compound *bṛhad-ṛju-kāyaḥ*. Therefore, *smak* is somehow equal to Skt. *ṛju-*, which means "straight, right, upright, honest", in German "gleich". Thomas translates it first with "gleich[mässig]" and then turns it to "gleich[zeitig]". I am really astonished: how is it possible to make such a turn? What a difference is there between "gleichmässig" and "gleichzeitig"! For the description of Bādhari's attitude, see Ui. II. I, 14 b 9 ff.
12) *mälkärteṃ*. Thomas (1991 p. 9, note 14): "steht in Ligatur, also nicht mit Ji *ṃalkaṟteṃ*." My transcription ·*ṃalkaṟteṃ* was exactly the same as Thomas' transcription. I really don't know what is wrong here?
13) Thomas has *p[t]āñkaṯt* (1991, p. 9). This is a riddle to me. Here the syllable *tā* of *ptāñkaṯt* is as clear as possible. The [ ] of Thomas is absolutely superfluous.
14) Cf. Ui. II. I, 14 b 17 ff.
15) Cf. Ui. II. I, 15 a 2–3.
16) Stanza of 4 x 18 (7/7/4) syllables. The end of this leaf corresponds to Ui. II. I, 15 a 8 ff.

I.9. YQ 1.9

Transliteration

YQ 1.9 1/1 [recto]

a 1 /// (brahma)svar wa[śe]nyo we : sas ñy ākessu cma-

2 (lune)[1] /// śla tsark, karel, : l ‖[2] tam palkoraṣ, ñä-

3 (kci) /// (po)tkar kuprene sas waṣt, lamaṣ, ṣpat, ñemintu

4 /// (ku)[pr](e)ne nu waṣtaṣ lañcäṣ, ktsets, puttiśparam kalpātra[3] tmaṣ sam,

5 /// (sa)[n](ä)k, wiki ñu pi puklyi nasmāṃ mokone wlaluneyā mroskat, ywārc[ä], wṣe

6 /// (ā)rāḍeṃ[4] udrakenäṣṣ aci riṣakaśśi markampal, paprañkuraṣ ṣak, p[u]kul māski[5] pā-

7 (ṣlaṃ) /// (· na)ndāṃ[6] nandabalānäṣ, śäk ṣak pi ātkluminām oṅkriṃ wärworaṣ,[7] bodhivaṃ

8 /// [p](r)[ā]kram[8] pratimyo waśirṣiṃ āsānā lyäm, taryāk ṣak pi koris kotrantwā mār ñä-

YQ 1.9 1/2 [verso]

b 1 (ktes)[9] /// (sne lyutā)r, ktsets, puttiśparam kalpāt,‖ viśikkonaṃ[10] ‖ wāskat, tkaṃ ñkat kāckeyo ka-

2 (lyme-kalyme) /// (e)pr[e]raṃ śäk kalymentwaṃ wrasaśśi kācke tamat, : spantar[11] krañcäs wrasaśśi k[u]śala-

3 (mūlyo) /// (na)[mo] buddha rake karel tsarkaśśäl, ywār klyoṣal tāk, : l gautam kotraṣ, ikṣvā-

4 (kuy) /// (: karsnā)[laṃ] wram, puk, karso wikaṣlaṃ wram, wawiku knānmāṃ pāpṣu : lkātsy a-

5 (siṇat) /// ritāts, : kaṣṣi ñäktas napeṃśśi waste parmañk, wrasaśśi

6 /// (a)ñumāski ote tapreṃ weyeṃ sas wrasom kar tanne

7 /// [t](ra) ‖ ñkat, trañkaṣ paklyoṣ malkarteṃ äntāne

8 /// (bra)[m] ñäktes, kākkurā bārāṇasi riya[12]

Translation

YQ 1.9 1/1 [recto]

a 1 … he spoke with a Brahmā-like voice: This is my final birth.[1)]

2 … with musical instruments and laughter. ‖[2)] Having seen this, … divine …

3 … they distinguished (?): If he stays at home, the seven jewels …

4 … (if), however, he leaves his home, he will attain the perfect status of Buddha (*samyak-sambodhi*). Thereupon this

5 … This one, at the age of twenty-nine, became appalled by old age and dying; at midnight

6 … Having rejected the doctrine of Ārāḍa,[4)] Udraka and the other ṛṣis, (he) for six years (observed) the hard[5)] to (observe austerity)

7 … having received from Nandā[6)] and Nandabalā the rice pap, condensed sixteen times,[7)] in the Bodhi forest,

8 he took his seat with firm[8)] decisiveness on the diamond throne. (The army) of the god Māra, with his thirty-six myriads of companies,[9)] (he defeated) …

YQ 1.9 1/2 [verso]

b 1 … he obtained the matchless perfect status of Buddha (*anuttara-samyak-sambodhi*). ‖ In the Viśikko[10)] [tune] ‖ The earth trembled with joy, (in all) directions

2 … in the sky, in the ten directions, joy of the beings was born. They took confidence[11)] in the root of happiness (*kuśalamūla*) of the good beings

3 … the words 'Reverence to Buddha' [*namo buddha*] were heard among laughter and music. 1. From the Gautama family and the lineage of Ikṣvā(ku)

4 … having learned everything that can be learned, having removed everything than can be removed, wise and disciplined, whom one cannot see enough,

5 … striving for …, teacher of gods and men, refuge and hope of living beings,

6 … wondrous. Oh, how wonderful! this one being … thus only

7 … The god says: Listen, noble one! When

8 … at the invitation of (god) Brahmā, (he went to the vicinity)[12)] of the city of Vārāṇāsī.

Notes

1) Ui. II. I, 15 a 11–14: "This is my last birth". Mahāvastu. II. 24, 9 : *ayaṃ dāniṃ eko bhavo paścimo tti. ākessu*, never seen before, cf. A *āk* "end", but B *āke*; therefore, *ākessu* is probably a loanword from Toch. B.
2) Thomas (1991, p. 16), prints wrongly: · ‖.
3) Ui. II. I, 15 a 19–25: "(An astrologer said:) «If he stays at home, he will be a Cakravartin-emperor, ruling over the four directions and being equipped with the seven jewels. If he leaves the home (becomes a monk), he will get the saṃyak-sambodhi»."
4) Thomas (1991, p. 16, note 41): "zu A *(a)rāḍeṃ udrakenäṣṣ* zu korrigieren ist." But there is only Skt. *Ārāḍa*, nowhere and never *Arāḍa*. Thomas' correction must be therefore rescinded.
5) *māski* implies that "he practised the severe religious austerities", Skt. *tapas*, cf. Ui. II. I, 15 b 10.
6) Here in the original fragment only a small point is left, obviously a part of the Brāhmī sign *na*. But the transcription of Thomas is *[· n](a)ndāṃ*. Thomas' signs [ ] ( ) are all superfluous.
7) Ui. II. I, 15 b 13–14: "Having enjoyed the 16 times strengthened pap offered by the two sisters Nandā and Nandabalā."
8) Thomas (1991, p. 17, note 43): "von dem Akṣara *[p](r)ā* ist in der Tat noch ein deutlicher Rest erkennbar." For Thomas it might be "erkennbar", but "in der Tat" it is not so.
9) Cf. Ui. II. I, 15 b 15–18.
10) Two stanzas of 4 x 18 (7/7/4) syllables. For the following description, cf. Ui. II. I, 15 b 22–30.
11) Tocharian *spantar*, never seen before; probably 3rd plural active of the preterite of *spänt-* (Thomas, 1964, p. 157) "to trust" (someone, something).
12) To be completed as *riya(c kātse)*, according to the parallel text, Ui. II. I, 16 a 11 f.

I.10. YQ 1.1

Transliteration

YQ 1.1 1/1 [recto]

a 1 /// (o)[k]āk̲, bārāṇas riyäṣ māgat̲, ype-

2 (yaṃ) /// – ntwa(ṃ) ymā[ṃ] pāṣānak ṣulaṃ yeṣ̲, tmaṃ tāp̲ar̲k̲, ñä[1)]

3 /// ·(e)ytuyo s̲panto tri imentwāśśi ṣtmāṣluneytu-

4 (yo)[2)] /// [s]kantr̲a̲ ‖ t̲a̲m kaklyuṣur̲a̲ṣ̲, bādhari brāhmaṃ pāṣānak ṣu-

5 (lis)[3)] /// ṣ̲, mñe k̲a̲rṣto · t̲a̲rmmāṃ kapśiñño klopasuṃtsāṃ waśenyo śertmāṃ tr̲a̲-

6 (ṅk̲a̲ṣ̲,) /// [ga]tinaṃ[4)] ‖ wraske mokone wlalune wik̲a̲ssi näṣ̲, pap̲a̲lyke p̲la̲śluneytu

7 /// (m)[ā] ytsi cāmpamo : lok̲ s̲a̲m̲ k̲a̲ṣṣi klop̲a̲ntwäṣ̲, ts̲a̲lpṣant̲, mā ca̲m̲, lkālṣy ākā-

8 (1) /// (wä)ll̲a̲smār̲, [5)] : l ‖ ñk̲ät̲, tr̲a̲ṅk̲a̲ṣ̲, bādhari mar klopasu naṣt̲, mā ptāñk̲a̲t̲ k̲a̲ṣyāp̲,

YQ 1.1 1/2 [verso]

b 1 /// (kori) X[6] syo[7)]ārkiśoṣintu āsuk k̲a̲tkor̲a̲ṣ waineṣi-

2 (nās) /// X kāruṃ k̲a̲lko[8)] · kṣaṇaṃ[9)] s̲a̲rkiñco waineṣināṃ

3 /// (sp̲a̲ntā) X l nas̲a̲l naṣt̲, t̲a̲preṃ wewñur̲a̲ṣ̲, tmāk nak̲a̲t̲,‖

4 /// (kāṣ̲,) X woneytu opyācᵃ, klāluneyo wṣe lu-

5 (t̲a̲smāṃ)[10)] /// (ārya) X candres raritwunt̲, maitreyasamiti nāṭkaṃ bā-

6 (dhari) /// (maltowi) X nu nipāt̲, ār̲,‖ caṣ̲, post̲a̲k̲, yälmi

7 /// (pi) X ktsi wot̲a̲k̲, · kāṣṣar̲, kalyānagautamiṃñcä(s̲),

8 /// X – – [· ā]k cor̲,[11)] śkaṃ poñśᵃ, tākim̲a̲s̲, ptāñktañᵃ,‖

Translation

YQ 1.1 1/1 [recto]

a 1 ... all the way from the city of Vārāṇāsī (to) the Māgadha country

2 ... going he went to the Pāṣāṇaka Hill. Here now (by gods)[1]...

3 ... with the ..., relying on the three Smṛtyupasthānas[2],

4 ... ‖ Having heard this, Bādhari the Brahmin ... (of) the Pāṣāṇaka Hill[3]

5 ... hope cut off. With his body trembling, with a sorrowful voice and weeping he says :

6 ... (In the ... gati[4] [tune].) ‖ In order to remove sickness, old age, and death, I practiced austerities,

7 ... unable to go. Far away is the teacher who frees from sorrows. The wish to see him (is) not (fulfilled).

8 ... I will die[5] (without being able to see the Buddha-god the teacher.) 1. ‖ The god says: Bādhari, do not be sorrowful. It is not (in the nature) of the Buddha-god the teacher (to be far away).

YQ 1.1 1/2 [verso]

a 1 ... having passed through (innumerable)[7] worlds, (he will come) to his devotees ...

2 ... having shown mercy[8], after an instant[9], the devotees' ...

3 You have to be (confident). Having spoken in this way, right away (the god) disappeared.

4 (recollecting the Buddha's) virtues, (Bādhari spent) the night (weeping)[10].

5 In the Maitreyasamiti-Nāṭaka, composed by (the Vaibhāṣika Ārya)-candra, (called) 'Bādhari (the Brahmin's performing a sacrifice')

6 ... the (first) act has come to an end. ‖ This book ...

7 ... ordered (to copy). Kāṣṣar Kalyāna Gautami (?)...

8 ... and ...*āk* the *čor*[11]. May we all become Buddhas! ‖

Notes

1) Here only *ñä* is left. According to Ui. II. I, 16 a 21–22, Buddha-god was worshipped by gods and men. Therefore, *ñä* must be in some way associated with *ñkät*, maybe the beginning of the obl. pl. *ñäktas*.
2) *ime*, equal to Skt. *smṛti-*; *ṣtmāṣlune*, verbal substantive of the causative of *käly-* "to stand". These two words give the translation of Skt. *smṛty-upasthāna-*, Chinese *nianchu*. There are four *smṛtyupasthānāni*. Cf. Ui. II. I, 16 a 20–21.
3) So to be completed. According to Ui. II. I, 16 a 25–27, Bādhari was disappointed at the great distance to Pāṣāṇaka Hill.
4) Stanza of probably 21(8/7/6)+21(id.)+18(9/9)+13(7/6) syllables. Therefore, the name of the tune should be restored as *pañcagatinaṃ*, see later 42 [II.3] b 5.
5) Read *(wä)lläsmār*, complete form, 1st sg. middle of the present of *wäl-* "to die". Cf. Ui. II. I, 16 b 6 f.
6) The twofold vertical decoration recurs in another manuscript, in TS., Tafel 35 (T III Š 92, 28b = A 226 b, colophon of a chapter of the Maitreyāvadānavyākaraṇa), where there are two columns, with a blank space inbetween. The lines of the text start to the left of the blank space and continue on the right. Here in our text, we have only the right-end column. Every line looks as if it were complete, but in fact there must be something more, because grammatically the sentence is not complete. Unfortunately we cannot find the continuation anywhere.
7) *korisyo*, so to be completed: "by myriads" (Skt. *koṭi-*), cf. "numberless" in the Ui. translation.
8) According to Ui. II. I, 16 b 13–14: "After showing mercy to numberless beings."
9) This word must mean: "in no time", "in a trice", in German "im Nu"; loanword from Skt. *kṣaṇa*. The Ui. version reads, Ui. II. I, 16 b 14 f: "After showing mercy to the devotees, the Buddha-god instantly came back to his original residence."
10) According to Ui. II. I, 16 b 25: "Bādhari wept the whole night through". The German translation of Tekin, Tafel 14, p. 54: "In dem er (Tag) und Nacht weinte" is surely wrong.
11) Identical to *čor*, Chinese (pinyin) *chuò* (Giles, Karlgren [295c] *cho* = pinyin *zhuò*), a Turkish title.

2.2. Act II

II.1. YQ 1.2

Transliteration

YQ 1.2 1/1 [recto]

a 1 ///[t]rāṅkāṣ[1] bho bho kuṣ tṣā naṣ
tmā-

2 (ṣ) ///(klyom metrak) [b]ādhari brāmnac[ä] kakmu śla wäktasurñe
tsar tlā-

3 (luneyo)///(k)[l](i)[s](ā)ṣt ‖ kātkmāṃ akmalyo bādhari trāṅkāṣ kāsu

4 ///(wi)[k](i) p(u)kly[i] tākā · śtwar tmāṃ tri wältṣ we kānt[2] wṣeñ
katkar ṣoṃ wṣe

5 <okāk nāṣ ta>(nne[3] wkānyo mā///(nak)cu [kli]sā ‖ mandodharinaṃ[4]
‖ kālnmāṃ mlāṅkmāṃ yetwesyo ñkāt yeṣ nakcu ñy anā-

6 (prāṣ)[5] <epreraṃ śäṃ : ṣñi āṣtaryāṃ swā[ñce]>(n)y(o)
lyalyuk=waṣtu śla poto rake nṣac we : ptāñkāt kāṣy
ārkiśoṣṣaṃ pākār nātsu bā-

7 <dhari[6] kārsor tāśśi : spārtwṣā wärkānt sne lyutār mārka>(mpalṣi
bā)rāṇas riyac kātse : l ‖ smimāṃ[7] akmalyo klyom
metrak trāṅkāṣ äntā a-

8 <śśi[8] tāparkṣaṃ āṣānikmaskatār‖ bā>(dhari trāṅkāṣ
māgatṣin)āṣ ypeyäntwaṃ pāṣānak ṣulaṃ māskatrā kar
‖ tām kaklyuṣurāṣ āṣānik

YQ 1.2 1/2 [verso]

b 1 <metrak[9] āymaślākk ats trāṅkāṣ> ///(ñä)[kta]ñ nokte tannek
weñār‖ mogharāje[10] trāṅkāṣ perāk te nu [u]pādhyāy
kucne tā-

2 <ṣ tanne[11] wkānyo kalīyūk praṣtaṃ mārtā[rā]>(ṃ śolaṃ ptāñkāt)
ārkiśoṣṣaṃ pākār tāṣ‖ bādhari trāṅkāṣ perāk ñi se
k[u]yalte kaklyuṣu ñi

3 <(ne)[ṣ](i)näṣ[12] knānmānäñcäṣ kāṣṣiṣāṣ māskatā>r sām tānne
wkānyo kāruṃ kritāṃ[13] tsraṣṣune wärṣṣāltsuneyo kaknu
wrasomṣi wā-

4 <kāṃ[14] kusne taṃne (wä)[knu]mināṃ wärce praṣt penu mā>
[ka]ś torāṣ : wkāṃ wäknā saṃsārṣināṣ klopantyo
wāwneskunt ārki-

Translation

YQ 1.2 1/1 [recto]

a 1 /// (Bādhari) says[1]: Hello, who is there ? Then

2 /// (the noble Metrak), having come to Bādhari the Brahmin, respectfully raising his hand

3 /// did you sleep (well)? ‖ With a face full of joy, Bādhari says: Good,

4 /// I have become (120) years old. 43,200 nights[2] have gone by. (Not) one (single) night

5 (did I sleep as well as) I slept last night. ‖ In the Mandodhari[3] [tune] ‖ With ornaments touching[4] each other and making a [pleasant] noise, a god came to stand before[5] me in the dark.

6 Having brightened the house by (his own shining rays), he spoke politely to me: The Buddha-god the teacher has appeared in the world, oh Bā(dhari)[6],

7 (you should know that! He made turn the excellent wheel of the Law) close to the city of Benares. ‖ With a smile[7] on his face, the noble Metrak says: Where then[8]

8 (is at this moment this venerable one? Bādhari says :) Right now he is on Mount Pāṣāṇaka in the lands of Magadha. Having heard that, the venerable

YQ 1.2 1/2 [verso]

b 1 (Metrak[9] says for himself: To me also) the gods ... told precisely that last night. ‖ Mogharāja[10] says: Oh teacher, is it to be believed that

2 (in such[11] a Kaliyuga era, in a short lifetime a Buddha) will appear in the world? ‖ Bādhari says: My son, it is to be believed. Why? I (have) heard

3 (it from the clever wise men of the past[12].) This in such a way excellent[14] being, merciful, grateful (?)[13], full of strength and energy

4 (not even) having taken into account (a bad epoch of that sort), (for the love[15] of) the world tormented by all manner of woes of the circle of existences,

5 <śoṣi[15] tuṅkiñluneyis mosaṃ puttiśpaṛāṃ(ṣi) lame rināṭā>r (sā)m
[nu] kākropu kāswoneyum māgaṭ, ypeyaṃ śtwar mār lā-

6 (ñcäṣ,) /// <sne[16] lyutār (ptāñkāt) puttiśpaṛāṃ kālpnāṭāṛ,‖
maitraṃ[17]‖ puk pra>ṣṭantwaṃ sām puk wrasaśśi puk,
wäknā : cmolu lyalypā-

7 (ntwiṣ, tsārśluneyntu pu)<k[18] kārsnā(nṭ), (:ākṣi)ṣ mārkampal,
ke(ne) [śa]lpal, saṃsāṛāṣ, : lok kātse pe>nu[19] ṣakkatṣ,
klopāṣ, tsālpāṣṭāṛ, : l ‖ näṣ penu

8 ///(ykoṃ) <[oṣeñi][20] epreraṃ ñäktaṣ, asurāṣ, nāgās yakṣāśśi
ki[nna]>res gandhārveśśi yoṣ, ymāṃ wsālwäṣ,

5 (who searches for the place pertaining to the rank of Buddha), he, with gathered virtues, (after vanquishing) the four Māra generals in the land of Magadha,.

6 (obtains the rank of Buddha as the excellent[16] Buddha-god. ‖ In the Maitär[17] [tune] ‖ At (all) times, this one, for all beings, in all manner of ways, (of) births and acts

7 (knowing all[18] the tortures, he teaches the Law to everyone who is to be freed from the Saṃsāra), also[19] he certainly does free from woe (distant and close people). 1 ‖ (If) I also

8 ... (day and night[20], in the sky, proceeding from the garments of the gods, the Asuras, the Nāgas, and the Yakṣas,) of the Kinnaras and the Gandharvas ...

Notes

1) The brahmin Bādhari is speaking, cf. Ui. I. II, 1 a 4–5; the end of the Tocharian fragment corresponds roughly to Ui. I. II, 2 a 4–7.
2) Cf. TS. A 214 a 1.
3) Stanza of 4 x 18 (7/7/4) syllables.
4) Note the parallel in YQ 1.3 [I.7] a 1. In the Uighur text, the costume of the god is described with more details, cf. Ui. I. II, 1 a 22 ff.
5) Cf. A 214 a 2, which shows the variant reading *anaprāṣ*.
6) Cf. A 214 a 3.
7) See Ui. I. II, 1 a 29–30.
8) Cf. A 214 a 4.
9) Cf. A 214 a 5; compare Ui. I. II, 1 b 5 ff.
10) In A 214 a 6, the same form has to be read, after a closer look at the published photograph (plate 27); see also Ui. I. II, 1 b 9.
11) Cf. A 214 a 6, middle of the line.
12) Cf. A 214 a 7.
13) Toch. A *kāruṃ* and *kritāṃ* seem to refer to mental attitudes; in the absence of a close Uighur parallel, the precise meaning of *kritāṃ* cannot be determined; see, however, the adjective *akritānik**, which means apparently 'ungrateful' in YQ 44[III.3] a 1.
14) Cf. A 214 b 1.
15) Cf. A 214 b 2.
16) Cf. A 214 b 3.
17) Stanza of 4 x 12 (5/7) syllables. For the following eulogy, cf. Ui. I. II, 1 b 27 ff.
18) Cf. A 214 b 4.
19) The reading *nu* seems certain.
20) Cf. A 214 b 5.

II.2. YQ 1.4

Transliteration

YQ 1.4 1/2 [recto]

a 1 /// <namo buddha weñlune klyoṣāṃṣā>wā[1] ṭam nu mā kñasu kus
taṃ buddhaṃ maskatra

2 /// <salu nikṣāntrāṣi>[2] w[ä]rkant, lkātra ykoṃ oṣeñi śkaṃ ākakk
ats,[3] tkaṃ

3 ///k, ṭamyo karsnām, yneś wätkālts, ptāñkat kaṣṣi
ārkiśo-

4 (ṣṣaṃ) ///(kāt)[k]mā(ṃ)[4] nātsu · maitrayo worūnt, aṣuk,
spantont, tsen yokāss a-

5 (śänyo) ///[klyo]m, [u]pādhyā kuc[ä], śkaṃ māk weñam, sne sañce
ptāñkat kaṣṣi ārkiśo-

6 (ṣṣaṃ) ///(plākam,) [w]nām,‖ vilumpagatinaṃ[5] ‖ kupre ontaṃ
tā ontaṃ[6] udumparṣi pyāpy oki ptāñka-

7 (t kaṣṣi :) ///(w)[m](ā)[r ci]ntāmaṇi : yomuraṣ krant, kaṣṣiṃ ñi ṣñy
āñcäm,
kulypam, k[u]yal mā cam sem yāmi-

8 (mār,[7]:) ///(kaṣṣina)c waṣtaṣ lañcam, : l ‖ tapreṃ[8]
wewñuraṣ, āṣānik metrak, tmak, ptāñkat kaṣyāp
kapśiṃñä-

YQ 1.4 1/1 [verso]

b 1 (ṣ), ///(āṣāni)[kā](ṃ) metrakaṃ āpat, twantaṃ[9] yāmuraṣ, yneś
puttiśparaṃṣi kapśañi oki anapra ka-

2 (lytar,) ///(bādhar)[iṃ] (br)[ā]mnac trańkaṣ palkār, [u]pādhyā sas
puttiśparaṃsi cakravartti lāntaṣ, ārt,[10] kakmu

3 ///kapśiñño bādhari trańkaṣ[11] weyeṃ nasam se tmaṣ,
trańkaṣ,‖ maitraṃ[12] ‖ tñik taṣ pa-

4 (raṃ) ///(wā)k[m]atsaṃ lkām, kāsu se : pañ[ä], cmolwāṣiṃsaṃ[13]
ptāñkat kaṣyāp sam kārūṃ le-

5 (tak,) ///(ma)narkāñ weyeṃ nāṃtsuṣ pācinäs, tsaraṃ orto
cacluraṣ, ālam,

6 (wäc)[14] ///(ko)[spr]eṃ ciñcär kospreṃ nu parno palkaṣ, āṣānik,
klyom metra-

7 (k) ///(pari)weṣ yāmu puk, yärśār, : klyom metrak tamnek,
swā-

8 (ñceṃ) ///[ā]pat, swāñcenāñ wineñcäṃ[15] : keneñcäṃ o

Translation

YQ 1.4 1/2 [recto]

a 1 /// I (kept hearing[1]) that 'Reverence to the Buddha' [*namo buddha*] was said), but I did not know what *buddha* referred to.

2 /// the (complete auspicious)[2] wheel becomes visible, and by day and night consistently[3] the earth

3 /// Thereby I recognize that the excellent Buddha-god the teacher ... (in) the world

4 /// having become overjoyed[4], with his blue eyes full of friendship and totally confident,

5 /// Oh noble teacher, why should I say much? Without any doubt, the Buddha-god the teacher ... (into the) world

6 /// I put (a request to you). || In the Vilumpagati[5] [tune] || Just as the Udumbara flower, at some time, somewhere[6], the Buddha-god the teacher (makes his appearance.)

7 /// a Cintāmaṇi jewel: having attained (it?), why should I, longing in my heart for the good teacher, not make[7] him my protection?

8 /// I will go away from the house to the presence of (the Buddha-god) the teacher. 1 || Having said so much[8], the venerable Metrak at this very moment ... from the body of the Buddha-god the teacher

YQ 1.4 1/1 [verso]

b 1 /// having performed the rightward circumambulation[9] round the venerable Metrak, stays before what was clearly the body of one who has the rank of a Buddha.

2 /// says to Bādhari the brahmin: See, oh teacher, this (light) proceeding over a distance[10] from the Cakravartin-king of Buddha-rank

3 /// with (trembling) body, Bādhari says[11]: My son, I am stupefied. Then he says: || In the Maitär[12] [tune] || Only for you, that ...

4 /// I see an excellent ..., my good son. The mercy of the Buddha-god the teacher is the same for (all) beings of each of the five incarnations[13].

5 /// The brahmin youths, being stupefied, having raised their right hands ... each other[14] ...

6 /// how lovely, and how resplendent appears the venerable noble Metrak

7 /// having made a dress, all around; then the noble Metrak ... rays (?) ...

8 /// rays appear(?)[15] on his right side. They call him ...

Notes

1) Cf. TS. A 214 b 6. The beginning of this leaf corresponds to Ui. I. II, 2 a 10 f.
2) Cf. A 214 b 7.
3) Toch. A *ākakk ats* seems to be the equivalent of Ui. *yana yana*, cf. Ui. I. II, 2 a 14.
4) Cf. Ui. I. II, 2 a 20.
5) Stanza of 4 x 18 (7/7/4) syllables.
6) Toch. A *kupre ontaṃ tā ontaṃ* seems to be a ready-made expression. Can it mean 'difficult to meet with' ?
7) The syntagma Toch. A *sem ya-/yām-* corresponds to Skt. *śaraṇaṃ gam-*.
8) Cf. Ui. I. II, 2 b 5 ff.
9) Toch. A *āpat twantaṃ* is a fixed expression referring to the clockwise circumambulation (Skt. *pradakṣiṇā*).
10) Toch. A *ārt* is a hapax legomenon; its meaning may be 'over a distance', cf. *ārtak*.
11) For the following speech, compare Ui. I. II, 2 b 21 ff.
12) Stanza of 4 x 12 (5/7) syllables.
13) Hell, ghosts, animals, men, gods.
14) Cf. Ui. I. II, 2 b 29–30. From here through YQ 1.42 [II.3] b 3, there is no Uighur parallel (one leaf missing).
15) A present-tense form of a hitherto unknown verb. The passage belongs to the second of two stanzas which follow probably a pattern of 4 x 15 (7/8 or 8/7) syllables.

II.3. YQ 1.42

Transliteration

YQ 1.42 1/1 [recto]

a 1 ///(o)[p]pall oki kāckeyo : 2 ‖ tmaṣ, āṣānikˍ

2 (metrak) /// wnāmā(ṃ) traṅkaṣˍ‖ subhādrenaṃ[1]‖ kāruṃṣiṃ śᵘkaryo

3 ///(ca)kravarttis lāntˍ watkurā pukˍ tkaṃsaṃ vaineṣinas kātkṣant i

4 ///[ñ(ä)ˍ] kākkurā riṣakaśśi lāntacäˍ ytsi : 1 ‖ tapreṃ wewñuraṣˍ ā-

5 (ṣānik metrak) ///(bādha)ri brāhmaṃ mokoneyo lyutār nāṃtsu tarmmāṃ kapśiññoˑśla āñcālyi

6 ///cäˍ yärṣlune yatra klyoṣāṣˍ nṣaṣ sewāñ ñäktesˍ weñluneˑ palkāc maccekˍ ptāññä-

7 (ktañ) ///(ka)[ṣṣi]nac kātse ytsi cesmi näṣ tarkor ypaṃˍ palkācäˍ krañśäˍ‖ pañcmaṃ[2] ‖ ñäktañ tarkoṣ ñä-

8 (kteññāñäˍ)///(waṣ)[twä]ṣˍ kārneñcäˍ kumseñcäˍ napeṃsacäˍ: tsalpālune ākālyo yärkantˍ ritwseñcäˍ ptā-

YQ 1.42 1/2 [verso]

b 1 (ñäktacäˍ:) ///(kāru)[ṇ]ikˍ : 1 tamyo ptarkasˍ tirthenāṣˍ plaśluneytu sne tspokāṣˍ : pāṣluneytu wiccā-

2 (ṣṣāṣˍ) ///(kᵘpre)[n]e kri näm caṃˍ lkātsi : palcäs waṣtaṣˍ ptāñäktac kene kri näm śalpatsi : 2 ‖ tmaṣˍ ā-

3 (ṣānik metrak) ///āṣānikāṃ ptāñkat kaṣṣinac waṣtaṣ lantassi ārwar maskatar[3] tam palkoraṣ tiṣyeṃ

4 ///āṣānikāṃ metraknāṣˍ wätkatsi mā karyatsumaṣˍ ākra aśnumaṣˍ śla

5 ///−‖ pañcagatinaṃ[4] ‖ pācar mācarṣiṃ kāpñune pᵘkaṃ tampewātsˍ wra-

6 (saśśi) ///ṣaṣarku kuc prakṣalˍ pācraṣˍ : kārūṃ pyāmtsār kārūṇik wasā

7 ///(tra)[ṅka]ṣˍ[5] sanäk ñi yasaṣ puk praṣtaṃ mñe ṣeṣˍ palkāc krañśäˍ

8 ///ˑ saṃsārṣiṃ nātkiṣˍkene kri tāṣˍ āk yatsi[6]

Translation

YQ 1.42 1/1 [recto]

a 1 /// like a lotus flower, with joy. 2 || Thereupon the venerable

2 /// placing ... says: || In the Subhadra[1)] [tune] || With the sting of mercy

3 /// on the order of the Cakravartin-king, making glad in all lands the followers of the Vinaya, ...

4 /// at the invitation of ... to go to the king of the sages. 1 || Having said so much, the venerable (Metrak)

5 /// Bādhari the Brahmin, with his body trembling excessively because of his advanced age, his palms placed together,

6 /// will pay his respect. You, my sons, have heard from me the words of the god. See yourselves ... the Buddha-god(s)

7 /// I will grant the permission to them to go the presence of (the Buddha-god) the teacher. See, oh good ones! || In the Pañcama[2)] [tune] || The gods have been allowed, the goddesses (?)

8 /// from the ... houses they are descending, they are coming to the human beings; they are combining their homage to the Buddha-god with their wish to be freed.

YQ 1.42 1/2 [verso]

b 1 /// merciful one. 1. Therefore, you, give up the self-torments of heretics, tasteless ones, the observances of magic skills

2 /// (when) your wish is to see him. Go away from the house to the Buddha-god, (you) whose wish it is to become freed! 2. || Thereupon, the venerable

3 (Metrak) /// is[3)] ready to go away from the house to the venerable Buddha-god the teacher. Having seen that, ... (beginning with) Tiṣya, ...

4 /// not wishing to be separated from the venerable Metrak, with eyes filled with tears, with (the palms of their hands placed together)

5 /// || In the Pañcagati[4)] [tune] || The love for father and mother (is) the strongest (sentiment) among the beings

6 /// surpassed ..., what is to be asked of a father? Have mercy on us, oh merciful one!

7 /// says[5)]: All the time it has been my expectation to hear just this from you. See, oh good ones!

8 /// Whosoever intends to put[6)] an end to Saṃsāra the master,

Notes

1) Stanza of 20(5/5/5/5)+22(8/7/7)+10(5/5)+15(8/7) syllables.
2) Two stanzas of 4 x 14 (7/7) syllables.
3) Cf. Ui. I. II, 4 a 1ff, and the end of this leaf corresponds roughly to Ui. I. II, 4 a 19ff.
4) Stanza of 4 x 21(8/7/6)+21(id.)+18(9/9)+13(7/6) syllables; this scheme is met with the corresponding name of the tune in Tocharian B: *pañcagatine*, cf. the Berlin fragment B 88 a 5. For the following speech, compare Ui. I. II, 4 a 6–14.
5) Maitreya (Metrak) is now speaking, cf. Ui. I. II, 4 a 15ff.
6) Cf. A 212 a 1.

II.4. YQ 1.8

Transliteration

YQ 1.8 1/2 [recto]

a 1 ///(manarkā)ñ[ä](.) ālam wcanäṣ, śralune mā klasmāṃ[1] ṣo-

2 (kyo)///(brāmnune)<ṣi>[2] braṃ, ñkät, cu knānmuneṣi śol, eṣant, pācar,

3 ///[m]traci : riṃṣantāśśi <sewāśśi>[3] riñlune caṣ, pkal, [u]pādhyā pyāṃ tarkor ka-

4 (ṣṣinac ytsi :) /// <ṣ tam penu>[4] (p)yāmāṃ, kṣānti : 1 ‖ tmaṣ[5] saṃ, bādhari brāhmaṃ ṣañ̃ñuneyā ylā-

5 <r, ā>[6] /// <ceṣaṃ, śkaṃ manarkā>(ṣa)ṣ, ṣñi āñmes[7] ṣakk atsek, śralune palkoraṣ, ākra aśnuṃ, mokone-

6 <yo kakarnu>[8] /// <m(e)tra>kyāp,[9] tsarā emtsu traṅkaṣ, ‖ mandodharinaṃ[10]‖ mokoneyo kuro naṣ[11] krant, kaṣṣiṃ ca(m),

7 <lkātsi ytsi mā cämpamo (:)>[12] ///[nu] tāpark, wtākotā[13] walu nasaṃ, : mantne [u]pādhyāy[ä], āklaṣlye iśe[14] yalye tam näṣ,

8 <yaṣ, eśe yāmpe : k[u]prene>[15] ///paltsakyo mar näṣ[16] marsāc[ä], : 1 ‖ ślak, śkaṃ sewāñ[ä], naṣ caṣ, dakṣiṇāpath[17] kalymeyaṃ wrasa-

YQ 1.8 1/1 [verso]

b 1 <śśi tmak māk, āṣāni(k)>[18] ///(äntā)[n](e) yas tāpark, näṣ, riñcra ptāñkat kaṣṣinac waṣtaṣ lantassi kalkāc mākis ṣakk a-

2 <ts sañce kātka[ṣ],>[19] <(k[u]ya)ll aśśi ceṣ ma>[na]rkāñ[ä],[20] bādhariṃ raryuraṣ, ptāñktac waṣtaṣ lantseñc[ä],[21] brāmnune raryuraṣ, ṣāmnune

3 <emtssantra>[22] <(änt)āne tsopa>[tsa]m[23] krop, wartsyaṃ lmont, ptāñkat kaṣṣinac kātse[24] śmac[ä], tmak yas cami kapśiññaṃ taryāk,

4 (wepi lakṣaṇäṣ,) <(lkā)t[s]i paskāyäṣ,>[25] (ku)sne tom yaṣaṃ śāstrantwaṃ nṣā ākṣiññunt, tam mantne[26] lyāk, ṣiraś, tāpa-

5 <kyiṣ, ānt oki śal(peṃ l)>[27] <(cākka)[r] (la)kṣaṃ>[28] ālen yo śalaṃ penaṃ 2 cokiṣ, slamm oki aṣuk parkraṃ prārū

Translation

YQ 1.8 1/2 [recto]

a 1 ///(the brahmin youths,) unable to bear[1] the separation from each other, (very)

2 ///Brahmā-god of (brahminhood)[2], you, giver of the life of knowledge, father,

3 ///we ... you. Bear with the leaving of your sons[3] that leave you, oh teacher! Give permission (for us to go) to (the teacher)

4 ///For this also[4] grant us forgiveness! Thereupon[5] Bādhari the Brahmin, weak[6] ... by his own nature,

5 ///having (also) clearly seen his[7] being separated from (those pupils), with tears in his eyes, beaten[8] by old age

6 ///having grasped the hand of Metrak[9], says: || In the Mandodhari[10] [tune] || Weakened by old age, I[11] (cannot[12] go to see) this good teacher.

7 ///but now for a second time[13] I have died. Whatever a teacher can do[14] for his disciples, I

8 (have done for you. If ...)[15] ///do not forget me[16] in your thoughts! 1 || And in addition, my sons, I, by the people in this land of Dakṣiṇāpatha[17]

YQ 1.8 1/1 [verso]

b 1 (I am held to be a great venerable...)[18] ///If you now leave me and go away from the house to the Buddha-god the teacher, with many indeed

2 (the question will arise[19]: Why) is it that these brahmin youths[20], having left Bādhari, will go[21] from the house to the Buddha-god? Having left brahminhood, (is it the) monkhood

3 (they take on?)[22] (When) you come to the presence[24] of the Buddha-god the teacher, sitting surrounded by a large[23] crowd, then you (go and try)[25] to see on his body

4 the 32 (marks) which have been described to you in my teachings as follows[26]: (The soles of his feet)[27] flat all around (like the front side) of a mirror ([1]);

5 (the mark of a wheel)[28] on the palms of his hands and the underside of his feet [2]; his fingers slender and elongated like the flame of a lamp

6 (3) <(a)ṣuk kuk̲a̲ṃ 4 kośeññ oki[29] wl(y)e(paṃ ālaṃ śalaṃ peṃ 5)[30]> (sopi)ñ tsarnā prārwaṃ 6 tpo kāswe s̲a̲rk̲、 pe 7 aineyä lwāśśi lā-

7 (nt oki) <pr[o]ñcäṃ 8 sne nmālune kapśiññoˣ[31] ā>(mpi ālenyo kanweṃṣinās tāp̲a̲kyās̲、[32] tkālune 9) (ājā)nai oṅk̲a̲lyme oki elā k̲a̲lko gośagat̲、 10 nya-

8 (grot̲、) <ṣtāmm oki sam parimaṇḍal̲、 kosne kaṣyo [t̲a̲]>(preṃ[33] kapśiññoˣ kosne kapśiññoˣ t̲a̲preṃ kaṣy)[o] 11 orto kapśañi yokum̲、 12 ṣom ṣom̲、

6 ([3]; his heels slender [4]; the palms of his hands and the underside of his feet soft like silk[29] [5])[30]; webs between the fingers of his hands [6]; tall and straight his instep [7]; like those of the *aiṇeya*-king-of-wild-animals

7 (his calves [8]; [the ability] to touch with unbent body[31] his knee-caps[32] with both palms [9]); his pudendum under cover like that of the *ājāneya* elephant [10]; (like a) banyan

8 (tree, of equal proportions, with his height equal to[33] its arm span and vice-versa) [11]; with body-hair standing upright [12]; (a lock of) individual

Notes

1) Cf. TS. A 212 a 2. The Ui. text provides a parallel, beginning with Ui. I. II, 4 a 27, and ending with 5 a 26ff.
2) Cf. A 212 a 3.
3) This word occurs in A 212 a 4, but in the Yanqi fragment it would exceed the metre of this stanza, of the pattern 4 x 18 (7/7/4) syllables. Moreover, the end of the preceding pāda has a divergent wording in the two texts.
4) Cf. A 212 a 5, beginning of the fragment.
5) Cf. Ui. I. II, 4 b 7ff.
6) Cf. A 212 a 5, end of the fragment.
7) Variant *āymes* in A 212 a 6; for the preceding restoration, cf. A 216 a 5.
8) Cf. A 212 a 6, end of the fragment.
9) Cf. A 216 a 6.
10) Stanza of 4 x 18 (7/7/4) syllables.
11) Variant *näṣ* in A 212 a 7.
12) Cf. A 212 a 7, end of the fragment.
13) Cf. A 216 a 7.
14) Variant *eśe* in A 212 b 1.
15) Cf. A 212 b 1, end of the fragment.
16) Variant *n̲ä̲ṣ* in A 216 b 1.
17) Variant *dakṣiṇāpath*^{ä} in A 212 b 2.
18) Cf. A 212 b 2, end of the fragment.
19) Cf. A 212 b 3.
20) Cf. A 216 b 3.
21) Variant *l̲ä̲ṃtseñc*^{ä} in A 212 b 4.
22) Cf. A 212 b 4, end of the fragment.
23) Cf. A 216 b 4.
24) Thereafter, cf. A 212 b 5.
25) Cf. A 216 b 5.
26) Thereafter, cf. A 212 b 6; cf the parallel in Ui. I. II, 5 a 7ff. – For the following list, see below the general remark.
27) Cf. A 212 b 6.
28) Cf. A 216 b 6.
29) Cf. A 212 b 7.
30) Cf. YQ 1.12 [II.10] b 3.
31) Cf. A 213 a 1.
32) Cf. A 291 b 5.
33) Cf. A 213 a 2.

Remark (ad note 26) about the 32 marks of the Buddha

The 32 marks (*lakṣaṇa*) of the Great Man (*mahāpuruṣa*) appearing in this text (from YQ 1.8 [II.4] b 4 through 1.14 [II.5] a 5) are the equivalents of the following Sanskrit expressions, quoted from the Mahāvyutpatti (Mvy), and with the numbering in the Mahāprajñāparamitāśāstra (Mppś), the order of which is the closest to the Tocharian list. The numbering in the corresponding Uighur text is given in brackets after the Tocharian number.

1. (1) *supratiṣṭhitapādatalaḥ* Mvy 265(30) = Mppś no. 1.
2. (2) *cakrāṅkitahastapādatalaḥ* Mvy 264(29) = Mppś no. 2.
3. (3) *dīrghāṅguliḥ* Mvy 263(28) = Mppś no. 3.
4. (4) *āyatapādapārṣṇiḥ* Mvy 266(31) = Mppś no. 4.
5. (5) *mṛdutaruṇahastapādatalaḥ* Mvy 261(26) = Mppś no. 6.
6. (31) *jālāvanaddhahastapādaḥ* Mvy 262(27) = Mppś no. 5.
7. (6) *utsaṅgapādaḥ* Mvy 260(25) = Mppś no. 7.
8. (7) *aiṇeyajaṅghaḥ* Mvy 267(32) = Mppś no. 8.
9. (8) *sthitānavanatapralambabāhutā* Mvy 253(18) = Mppś no. 9.
10. (9) *kośagatavastiguhyaḥ* Mvy 258(23) = Mppś no. 10.
11. (10) *nyagrodhaparimaṇḍalaḥ* Mvy 255(20) = Mppś no. 11, with addition of Mppś no. 15 (*vyāmaprabhaḥ*)
12. (11) *ūrdhvāgraromaḥ* Mvy 257(22) = Mppś no. 12.
13. (12) *ekaikaromapradakṣiṇāvartaḥ* Mvy 256(21) = Mppś no. 13.
14. (13) *[sūkṣma-]suvarṇa-cchaviḥ* Mvy 252(17) = Mppś no. 14 (*suvarṇavarṇaḥ*).
15. (14) *sūkṣma-[suvarṇa-]cchaviḥ* Mvy 252(17) = Mppś no. 16.
16. (15) *saptotsadaḥ* Mvy 250(15) = Mppś no. 17.
17. (16) *citāntarāṃsaḥ* Mvy 251(16) = Mppś no. 18.
18. (17) *siṃhapūrvārdhakāyaḥ* Mvy 254(19) = Mppś no. 19.
19. (18) = Mppś no. 20 (*bṛhadṛjukāyaḥ*).
20. (19) *susaṃvṛttaskandhaḥ* Mvy 249(14) = Mppś no. 21.
21. (20) *catvāriṃśaddantaḥ* Mvy 241(6) = Mppś no. 22.
22. (21) *aviraladantaḥ* Mvy 243(8) = Mppś no. 23.
23. (22) *samadantaḥ* Mvy 242(7)
24. (23) *suśukladantaḥ* Mvy 244(9) = Mppś no. 24.
25. (24) *siṃhahanuḥ* Mvy 246(11) = Mppś no. 25.
26. (25) *rasarasāgratā* Mvy 245(10) = Mppś no. 26.
27. (26) *prabhūtatanujihvaḥ* Mvy 247(12) = Mppś no. 27.
28. (27) *brahmasvaraḥ* Mvy 248(13) = Mppś no. 28.
29. (28) *abhinīlanetra-[gopakṣmā]* Mvy 240(5) = Mppś no. 29.
30. (29) Mvy 240(5) = Mppś no. 30 (*gopakṣmanetraḥ*).
31. (30) *uṣṇīṣaśiraskatā* Mvy 236(1) = Mppś no. 31.
32. (32) *ūrṇākeśaḥ* Mvy 239(4) = Mppś no. 32 (*ūrṇā*).

For a partly different list, according to a divergent order, see in the same chapter YQ 1.12 [II.10] a 7 through b 4, in an metrical passage.

II.5. YQ 1.14

Transliteration

YQ 1.14 1/2 [recto]

a 1 <yokaṣi[1] spārtu taṭāmṣu āpaṭ, sā(spartwu 13)> ///ṣ,[2] lyk̤āl=yätṣ,
15 ṣpaṭ, paplaṭkunṭ,

2 <16 tsātseku oki>[3] (esnaṃ 17)[4] ... <[w(a)kal kapś[a](ñi) (1)8>[5]
(t)s(o)pats kārme kapśiññum 19 kāsu woru esnu-

3 <m, 20 śtwarāk ka(mañ[ä],21)>[6] ... <23 ṣokyo ā(r)ky(aṃ)ś[ä],>[7]
[ā]ṅkari 24 śiśāk̤, śanweṃ 25 tspokaṭs, tspokaṣinā-

4 <s wākmanṭ, yom[u]>[8] (26) ///(brahmasvar) [waś](e)ṃ 28 tseṃ
yokāñ[ä], aśäṃ 29 kayurṣiṣ, oki p̣atkru 30

5 <uṣṇīr mracaṃ 31 ārki kum p̣arwā>[naṃ][9] 32 kuprene toṣ camī
taryāk wepi ṣotreyäntu pkāk̤, ypic salu ka-

6 <pśiññaṃ tākeñcäṃ · tṃaṣ yas cami ana>[p̣ra][10] ṣtm[o]ṛaṣ, sne
ṣotre p̣altsakyokk ats, tanne wk̤anyo sañce
pp̣arksācäṃ · bādhariṃ brāhmaṃ ku-

7 <c kotraṣ, · kospreṃ puklyi ko(s)[pr](eṃ) manarkāśśi
śāstṛantu āk̤laṣ,>[11] [mr]āc kus maskaṭṛa mrācäṣ, klālune
maṇṭ, maskaṭar kuprene sam yasaṃ caṣ penu p̣arklune

8 <· sne (ṭa)ṅklune aṭaṅk̤aṭ wätkāṣṣäṃ caṃ, yas wäṣpā[12]
w[ä]>(tkāltṣ, ṭamne) [w](ä)knā kakmunṭ, puk̤, knānmānänṭ,
ptāñk̤äṭ, p̣k̤arṣaṣ, k[u]yalte ‖ daśabalaṃ[13] ‖ taryāk wepi

YQ 1.14 1/1 [verso]

b 1 <ṣotreyntu salu wätkāltṣ,[14] y(p)i>(c[ä], yāmu :)
///(āri)[ñc][ä](,) kapśiññaṃ puk k̤arsnānṭ, śkaṃ knānmune :
krasaṣ p̣alskaṃ p̣alskonṭ, puk̤, wätkāṣ wä-

2 <tkāltṣ, sn=ālak̤, wk̤aṃ : ca[ṃ,]>[15] ///[ñä]ktas napeṃśśi : 1 ‖
kusne yas ṣome toṣaṃ p̣arkluneytu p̣arkcäṛ, ṭmaṣ, wāk̤aṛ[16]
ṣome ṣñi

3 <ṣñi āk̤alyuneyaṃ śla a[mo](k̤antu)>[17] [ve]da vyākaraṇa ·
lokāyana · horagaṇita · nakṣacarita purāṇä k[u]pāraṃ mā-

Translation

YQ 1.14 1/2 [recto]

a 1 (hairs[1]) turned toward the right [13];) (exceedingly)[2] fine his skin [15]; seven prominent [places]

2 ([16]; sculptured as it were[3] between his shoulders[4] [17]; the upper part of his body ... [18])[5]; large and straight his body [19]; with well-shaped shoulders

3 ([20]; forty teeth [21];)[6] /// [23]; very white[7] his canines [24]; lion-jaws [25]; (having obtained[8]

4 the distinction) of all kinds of tastes (26); /// a voice like that of (Brahmā) [28]; blue eyes [29]; eyelashes like those of a [yak] bull [30];

5 (on his head an *uṣṇīṣa* [31]; a white tuft of hair) between (his eyebrows)[9] [32]. If all these thirty-two signs (are) complete in their entirety on his body,

6 (then you), standing (in front[10] of him), without a hint, in your minds only ask him question[s] as follows: About Bādhari the Brahmin, what

7 (is his descent ? How old is he ? How many brahmin youths does he teach the Śāstras?)[11] What is the 'top'? What is 'falling from the top'? If this one (is able to answer) these questions asked also by you

8 (immediately and without hesitation, then you are indeed)[12] to recognize him surely as the Tathāgata and the all knowing Buddha-god. Why that? ‖ In the Daśabala[13] [tune] ‖ (A being endowed with the) thirty-two

YQ 1.14 1/1 [verso]

b 1 (marks clearly[14] and in their entirety present), /// in heart and body and the knower of all knowledge, will know in his mind all that has been thought and will answer firmly

2 (without ambiguity, this one)[15] ... of gods and mortals. 1. ‖ When some of you have asked the questions mentioned, then some others on their part[16], each

3 (according to his educational training, in connection with skills as)[17]... Veda, grammar [*Vyākaraṇa*], materialism [*Lokāyatana*], horoscope and astrology [*Horāgaṇita*], dancing and acting [*Nāṭyacarita*], legends [*Purāṇa*], deep and difficult

4 (skyāṣ˽) <(sa)ñceyntu sākaṭ kalymāṃ paltsakyokk at[ṣ˽]>[18)]
(lyu)[kr]ā ṣarki ppārksācäṃ · k^{u}prene ṣam penu sne tańklune
wätkālṭs˽ wätkāṣṣaṃ˽

5 ///(māski) [ka]lpālaṃ · puttiśparṣinäṃ ñemiṣiṃ praṅkā
kakmuṣ yas sewāñ^{ä}˽:

6 ///yomnāc^{ä}˽ oṅkraci : ṣakkats˽ śkaṃ ñi tmaṣ˽ pāk˽
plos˽ ymā-

7 (r ṣkārā)///[a]jiteṃ pracrāṣṣ aci śäk pāñ pi manarkāsaśśäl˽
bādha-

8 (ris) ///(mana)r[k]āsā pe[19)] ypamāṃ bādharis prāmne waṣtwäṣ
lāc^{ä}˽

4 (questions, quietly kept in your minds only,)[18] ask him one after the other. If this one also gives his answers to you without hesitation and firmly,

5 /// you, my sons, having come to the jewel-island of the (difficult)-to-attain Buddha rank,

6 /// (when) you reach immortal (bliss), be sure and send part of it quickly (back) to me!

7 /// with fifteen brahmin youths beginning with his brother Ajita, ... (of) Bādhari

8 /// by the brahmin youths, making his obeisance[19], he left the abode of Bādhari the Brahmin

Notes

1) Cf. TS. A 213 a 3. The beginning of the Yanqi leaf corresponds to Ui. I. II, 5 a 27f and its last line to 6 b 7–9.
2) To be probably restored as (*lyutār mema*)*ṣ̲*.
3) Cf. A 213 a 4.
4) Cf. YQ 1.12 [II.10] b 1.
5) Cf. A 213 a 5.
6) Cf. A 213 a 5, end of the fragment.
7) Cf. A 213 a 6 and 217 b 2.
8) Cf. A 213 a 6, end of the fragment. For *tspokaṭs̲ tspokaṣināṣ* with dittography read *tspoka-tspokaṣināṣ*, cf. *rasa-rasa-* in the Skt. compound.
9) Cf. A 213 a 7.
10) Cf. A 213 b 1.
11) Cf. A 213 b 2; see Ui. I. II, 6 a 4–5.
12) Cf. A 213 b 3. For the next akṣara, the published photograph (plate 27) allows both *wä-* and *waṃ-* for a reading.
13) Stanza of 4 x 14 (7/7) syllables.
14) Cf. A 213 b 4, end of the fragment.
15) Cf. A 213 b 5.
16) *wākär* is identified as a 3rd pl. pret. in Gr., p. 468 and Thomas, 1964, p. 139. This does not fit the context. Therefore, the form seems best interpreted as an adverb.
17) Cf. A 213 b 6; see Ui. I. II, 6 a 18–23.
18) Cf. A 213 b 7.
19) Maybe miswritten for *paṃ*, a particle which occurs frequently close to the verb *ya-/yām-* 'to do', cf. Thomas, 1964, p. 113.

II.6. YQ 1.13

Transliteration

YQ 1.13 1/2 [recto]

a 1 ///(kaṣ)[ṣ](iṃ) raryuraṣ,[1] madhyadeśac yäṣ, kāpñe
pā-

2 (car mācarṣi) ///·[k](ā)ñ[ä](,) kalyme kalymeyäṣ kumpa kump, ākra aśnu-

3 (maṣ,) ///[tra]ṅkiñc[ä], ‖ mandodharinaṃ[2] ‖ kāswoneṣi
paraṃ ñkät, brāmnu-

4 (neṣi) ///[v.]kṣ(,) markampalṣi kar paraṃ pākṣñām
pācar, : tsopats kār[ū]ṃ pkaṃ ka-

5 (lymāṃ)[3] ///(kuc kaly)[my a]śś(i) ytsy onu naṣt, ānāsās was ke aśśi
senik
kalpaṣt,[4] : 1 sne parnune

6 ///saṣ, : parnore sas ke aśśi tampe kalpo k[u]cacne tu ytsi
paknāṣtār,<:> ākra aśnäṣ pa-

7 (knāṣtār,) ///(: (kā)[ru](ṃ)ṣiṇas lotksaṃ waṣ, opyāc[ä], klitār mar
tmakyok riñitāraṃ, : 2 ‖ tmaṣ,[5] āṣānik, klyo

8 (m, metrak) ///[pa]ltsakyo ypeṣinäs wrassac[ä], oṅkalmāśśi wäl,
oki āpat, ṣkārā sāspartwuraṣ,

YQ 1.13 1/1 [verso]

b 1 ///(mar yutko)ṣ[6] naś, klyomaṣ saṃsāriṣ, wkaṃ sas tanne
wkanyo · ‖ yarāssinaṃ[7] ‖ aryu penu wärpātra

2 ///(ce)[sma]śśäl, [a]ryu pe plāntaṣ, ākaṃ śralune tmakk ats
kumnäṣ, : aryu penu kapśañi pāṣta-

3 (r) ///[ny]o kaś toraṣ markampal yal, samm ontaṃ mā rinaṣtar, :
1 markampalṣi wäl, tāpark,

4 ///semśu cam, eṣṣaṃ toriṃ śtwar wäknā ṣāmañy oko[8] :
ṣomeśśi eṣ prattika-

5 (puttiśparnac[ä] vyākarit,)[9] ///(sne) l[yu]tār se lāntune toriṃ
sam kāruṇik wäl, : 2 tamyo ñäktañ ñä-

6 (kteññāñ) ///(ñare pretās lwāṣi)nāñ[ä],[10] opyāc[ä], klorā cam
kaṣṣiṃ lantseñc[ä], klopaṣ, · swā-

Translation

YQ 1.13 1/2 [recto]

a 1 /// having left[1] (his) teacher, he [the noble Metrak] goes to the Madhyadeśa. ... dear father (and mother)

2 /// ... from all directions, in large groups, with eyes filled with tears,

3 /// they say: || In the Mandodhari[2] [tune] || Oh glorious god of virtue, ... of brahminhood,

4 /// ... tell us, oh father, the dignity and glory of the Law! Great mercy toward all (has been) established.[3]

5 /// Where have you set out to go, under the care of whom did you make us miserable ones arrive[4]? Without dignity

6 /// ... By whom such a splendor and strength has been obtained, to whom (do) you intend to go now? From those with tears in the eyes (do you intend ...?)

7 /// May you remember us in merciful ways, may you not leave us at this moment! 2. || Thereupon[5], the venerable, noble

8 (Metrak) /// in his thoughts, having turned back toward the right like an elephant king, to the people of the land,

YQ 1.13 1/1 [verso]

b 1 /// Do (not) feel depressed[6], oh noble ones! Thus is the way of the Saṃsāra. || In the Yarāssi[7] [tune] || Even if for a long time (one) enjoys

2 /// even if for a long time he is pleased with them, in the end separation will come for sure; even if for a long time he takes care of his body,

3 /// ... having taken ... into account, the Law is to be observed, one cannot disregard it. 1. Now the king of the Law

4 /// (To whom he is) the protector, to this one he gives as a reward the four kinds of fruit[8] of monkhood; to some he gives (the prophecy[9] for the rank of) Pratyekabuddha,

5 /// (to some) he, the merciful king, (gives) as a reward the matchless princehood. 2. Therefore, the gods and goddesses(?)

6 /// the (beings) belonging to (hell, to the ghosts, or to the beasts)[10], having kept in mind that teacher, go away from woe. ... rays(?)[11]

7 (ñcenās)[11] ///(y)[p](e)yäṣ[12] ṭamyo yas mar śuracär ñi ḳalkorā : 3 ‖
ṭma-

8 (ṣ)[13] ///(klyomant metra)knā[14] sarki yiñcä ṭmaṣ āṣānik
metraḳ ·

7 /// from (this land)[12]. Therefore, you must not be worried because of my leaving! 3. || Thereupon[13],

8 /// they follow (the noble) Metrak[14]. Then, the venerable Metrak,

Notes

1) Cf. Ui. I. II, 6 b 10ff, and the last line of this leaf corresponds to Ui. I. II, 7 b 15.
2) Two stanzas of 4 x 18 (7/7/4) syllables.
3) One can hesitate between restoring *kälytär* or *kälymāṃ*, but the second seems preferable.
4) The same collocation *senik kälp-* with causative stem occurs in Tocharian B, cf. the Berlin texts B 88 b 2, 240 b 3.
5) Cf. Ui. I. II, 7 a 1 ff.
6) Cf. Ui. I. II, 7 a 8–9.
7) Three stanzas of 4 x 18 (7/7/4) syllables.
8) Cf. Ui. I. II, 7 a 25.
9) Ibid., 26–27.
10) Cf. Ui. I. II, 7 b 1–2.
11) At this point, some oblique form of *swāñceṃ* 'ray' is probably to be restored, in an expression which is translated by Uighur *yaruq yaltrïqlaγ yalawači* (7 b 7) 'the messenger shining with light'.
12) Cf. Ui. I. II, 7 b 9.
13) Cf. Ui. I. II, 7 b 11 ff.
14) Ibid., 14.

II.7. YQ 1.5

Transliteration

YQ 1.5 1/2 [recto]

a 1 ///(ype)yaṃ[1] śmaṣ, tmanäk, tmanäk, wältsantuyo

2 ///(la)ntasmāṃ penu kantantuyo wrasañä, pācar mācra-

3 (ṣ) ///[y](i)ñcä, sne yärm śāwes kalpsaṃ tampewātsaṃ wärṣṣaltsaṃ maitra-

4 (yo)///[m.]äñc<aṃ>[2] wärtaṃne śmaṣ, tmaṇak maitriṣ, nikṣanā ewraṃ[3] lwā o-

5 (ṅkalmāñ) ///sunt, klyomant, metrakyāp yärk, ypeñcä, ‖ maitraṃ[4] ‖ śuṇḍaṃ oplāsyo oṅka-

6 (lmāñ) ///[t]w(a)nt[aṃ][5] ypāraṃ śla poto : śiśki ypesuṃntsāṃñä, kātsā klawra wsok, nāṃtsunt, : śalaṃ peṃ

7 ///(wasa)k(,) puk krañcäśśi nasamaṣ, : lwā koluneyo śol, śosamtra klopasunt, : puk, wrasaśśi

8 ///pukis waṣ, praski arṣantāñä, : 2 kaṃtsāsamtra[6] mańk, mā śkaṃ ypaṃaṣ, omaskeṃ : ālko-

YQ 1.5 1/1 [verso]

b 1 (nt), (lwāk oki) ///(klyo)[m](,) ṣakkatṣ, śmimtra cwaśśäl, ṣyak, : karsimaṣ saṃsār tsalpiṃas puk, klopantwäṣ, : 3 ‖ klyo-

2 m metrak,)[7] ///(kā)[su] sewāñ ma<r> śkaṃ[8] yaṣ, umpar yacä, omaskenäṃ lyalypurā yas caṃ śonaṃ[9] tatmuṣ naś, ku-

3 (prene) ///orkmac kalkācä, tamyo kāsu pyāmas sewāñ mantne orkmaṣ, lyukśoneyac[10] kalkā-

4 (c) ///[b](r)āhmañi wkaṃ eṃtsw āṣtraṃ[11] : wärtaṃ ymāṃ lwā tuṅkiññā ypeyaṃ kakmu napeṃṇa-

5 (ṣ), ///(: ri)yaṃ ytāraṃ ykoṃ oṣeṃ mākis māk, ypā purccamñe : 1 ‖ tmaṣ,[12] kumse-

6 (ñcä), ///[ñ]ä(,) sne mem, śkaṃ kāmadhātuṣiñi ñäktañ ñäkteññāñä, klyo-

7 (mant, metrakaṃ) ///(ā)ñ[c]ālyi tsaraṃ āntacä, tsitasmāṃ traṅkiñcä, ‖ klumpa-

8 ryaṃ[13]‖) ///ytār, ymāṃ penu kucne tu paltsaṅkātār ·

Translation

YQ 1.5 1/2 [recto]

a 1 ///(if) he comes to the land[1] (of Madhyadeśa); everywhere by the thousands,

2 ///also when he left, people by the hundreds (part with) their parents

3 ///they go. (Because of his) powerful and energetic kindness (shown) in innumerable great eons,

4 ///whichever[2] forest he may reach, there, (goaded) by the prong of (his) kindness, the wild[3] beasts, (beginning with the) elephants,

5 /// ... pay homage to the noble Metrak. || In the Maitär[4] [tune] || With lotus flowers in their trunks, elephants

6 ///they performed respectfully the (rightward) circumambulation[5] for him; lions and tigresses fell down on their bellies, full of joy; the soles of his feet

7 ///we indeed are ... toward all good ones; by the killing of miserable animals we keep ourselves alive; of all beings

8 ///to all we (are) instigators of fear. 2. We confess[6] our sin – henceforth we will do no evil. (Like) other (animals)

YQ 1.5 1/1 [verso]

b 1 ///Oh noble one, may we definitely come together with you, may we understand the Saṃsāra and be freed from all woes! 3 || The noble

2 (Metrak)[7] ///Good, my sons! Do henceforth[8] no evil deeds! Because of your bad actions you have been born in this reincarnation class[9]. When

3 ///you will go to the dark. Therefore, my sons, do good (deeds) so that you will go from the dark to the light[10].

4 ///having adopted the pure[11] brahmanic way, when going to the forest, he was kind to the animals, when coming to the land of man,

5 ///in the city and on the road, in daytime and at night, to many he did many excellent deeds. 1. || Then[12] come

6 /// ... and innumerable gods and goddesses of the Kāmadhātu ... the noble

7 (Metrak) ///making their palms placed together touch their foreheads, say: || In the Klumpäri[13] [tune] ||

8 ///and also while going a ... way, what you keep thinking ...

Notes

1) Cf. Ui. I. II, 7 b 17 ff., and the last line of this leaf corresponds to Ui. I. II, 8 b 21–23.
2) This pronominal form is miswritten as *äñcä*; see Ui. I. II, 7 b 27.
3) The hapax legomenon Toch. A *ewar** (or *ewär**) seems to mean 'wild, ferocious', cf. Ui. I. II, 7 b 28.
4) Three stanzas of 4 x 12(5/7) syllables.
5) To be completed as *(āpat) twantaṃ*; the same collocation recurs in YQ 1.4 [II.2] b 1 and TS. A 24 a 6, and refers to the circumambulation rite, turning the right side towards a person or object (*pradakṣiṇā*); see Ui. I. II, 8 a 2–3.
6) Cf. Ui. I. II, 8 a 16 ff.
7) Cf. Ui. I. II, 8 a 23 ff.
8) This sequence is miswritten as *maśkaṃ*.
9) The form *śonaṃ* is a locative singular, and is to be connected with the locative plural *śonäṃtwaṃ*, which occurs in TS. A 313 a 7; according to the present context, *śoṃ** would seem to mean 'bad form of existence', cf. Ui. I. II, 8 a 28.
10) Cf. Ui. I. II, 8 b 3.
11) Here ends the first pāda of a stanza of the pattern 4 x 14 (7/7) syllables.
12) Cf. Ui. I. II, 8 b 11 ff.
13) Stanza of 4 x 18 (7/7/4) syllables.

II.8. YQ 1.6

Transliteration

YQ 1.6 1/1 [recto]

a 1 /// 1 naslaṃ ptāñäkte[1] winäsamśi : 1 ‖ tmä-

2 (ṣ) ///[v](i)rūḍhaki lānt, watkurā[2] nandeṃ upanandenä-

3 (ṣṣ aci) ///(lyā)s(e)ñc[ä], virupākṣes, lānt, watkurā
jalaprabhenäṣṣ aci

4 ///(viśva)[k](ā)rm,[3] ñkät, wkaṃ wäknā pyāpyāsyo tkaṃ
ytäṣtra : dhraḍhirāṣtres lā-

5 (nt, watkurā) ///[g](a)[ndha]rveñi lāñś[ä], lālaṃṣkekk ats
rape ypeñc[ä], ‖ tmaṣ,[4] braṃ, ñkät, wlā-

6 (ññäktac[ä],) ///(nandavi)[lā]paṃ[5] ‖ ortuneṣiṃ paltsakyo klyom
metrak, dakṣinakaśśi : pācri mācri kaṣṣiśśi-

7 (k), ///[ñā]ss aruṣ, spaktānac caṣi : kārāśäntwä wärtantwaṃ
ytaṣtr oki tkaṃ ākāś caṣi : 1 mā nu

8 ///(pa)[l]tsakyo ṣom lyukrā puk wrassā maitra yneś yatar, :
wsokoneyo wcaṃ lyukrā yneś yatra ptā-

YQ 1.6 1/2 [verso]

b 1 (ñäkte kaṣyāp, :) ///(yne)[ś] yatr āṣānik, : 2 ‖ wlāñkat[6] trańkaṣ
ṣokyo nu ptāñkat kaṣṣinac waṣtaṣ lantassi ñās ta-

2 (mnäṣtraṃ) ///(tseṃ śā)[k](w)aṣiṃ jar mrācaṃ natakyo ymāṃ tsru
ṣkārā ywatraṃ oki : tseṃ yokās krant, aṣanyo ā-

3 ///(kapśa)[ñi] : oñi cmolṣi ājānai lyutār memaṣ, lālaṃṣke mā nu
ṣāṣtru[7] : ṣāmnune-

4 (yis ākālyo) ///(pt)āñktā kārme : 1 ‖ saṃtuṣite[8] trańkaṣ, mā śkaṃ
tāpark, ptāñkät kaṣṣi lo-

5 (k naṣ,) ///yeṣ, ‖ suyāne[9] trańkaṣ ceṣ penu madhyadeśṣiñi
wrasañ ta-

6 (rkar) ///(metra)k(y)āp korpac kakmuṣ, ‖ maitraṃ[10] ‖ ṣome
brāhmaṇiṃ cmol pallā-

7 (ntra) ///(paltsa)k pallāntra : ṣome[11] lkātsi krant, kāwältune
pa-

8 (llāntra) ///(metra)kyāp korpā ymatuñcäṣ,[12] wrasaśśi ka(nt),

Translation

YQ 1.6 1/1 [recto]

a 1 ///... the future ... of the Buddha-god[1] – we venerate you. 1 ‖ Thereupon,

2 ///On the order[2] of King Virūḍhaka, ... beginning with Nanda and Upananda,

3 ///(clean?) ... On the order of King Virūpākṣa, ... beginning with Jalaprabha,

4 ///God (Viśva)karman[3] beautifies the ground with all kinds of flowers. (On the order) of King Dhṛtarāṣtra,

5 ///the kings of the Gandharvas play, very softly indeed, music. ‖ Then[4], God Brahmā (says to God) Indra:

6 ///In the (Nandavi)lāpa[5] [tune] ‖ With friendly thought the noble Metrak (paid his respect) to receivers of gifts, to father and mother, to teachers,

7 ///have called forth to the desire for his service. In jungles and woodlands are earth and sky adorned for him as it were. 1. Not, however,

8 ///in his mind, he shows, in first place, kindness to all beings; in the second place, in his joyfulness, he shows ... (to the) Buddha-

YQ 1.6 1/2 [verso]

b 1 (god the teacher) ///... he shows, the venerable one. 2 ‖ God Indra[6] says: His desire to go away from the house and to go to the Buddha-god the teacher has become very strong.

2 ///the topknot of (blue) hair on his head is leaning a little to the back as it were since he is moving forward pushing hard; with his beautiful blue eyes, ...

3 ///(his) body: human, of noble descent, exceedingly delicate, but not tired[7]. (With the wish) for monkhood,

4 ///by the Buddha-god the truth. 1 ‖ Saṃtuṣita[8] says: No longer (is) the Buddha-god the teacher now far away.

5 ///has gone ... ‖ Suyāna[9] says: The people of the Madhyadeśa, too, ... (like a) cloud

6 ///having come to the presence of ... Metrak. ‖ In the Maitär[10] [tune] ‖ Some praise (his) brahmanic descent,

7 ///praise his thinking; some[11] praise his beautiful appearance;

8 ///... of the beings moving[12] ... toward Metrak hundred(fold?)

Notes

1) Cf. Ui. I. II, 8 b 28 ff., and the last line of this leaf corresponds to Ui. I. II, 10 a 5 ff.
2) Cf. Ui. I. II, 9 a 2 ff.
3) Cf. Ui. I. II, 9 a 9 f.
4) Cf. Ui. I. II, 9 a 15 ff.
5) Two stanzas of 4 x 15 (7/8) syllables.
6) Cf. Ui. I. II, 9 b 2 ff.
7) Toch. A *ṣāṣtru* is past participle of hitherto unattested *ṣtār-*; this verb stem is related to *ṣtare* 'Anstrengung' as *mālk-* is to *malke* 'milk' or *swās-* to *swase* 'rain'.
8) Cf. Ui. I. II, 9 b 17 ff.
9) The Uighur text has the name Suyāma, borrowed in the form *suyami*, Ui. I. II, 9 b 21.
10) Two stanzas of 4 x 12 (5/7) syllables.
11) Cf. Ui. I. II, 10 a 1 f.
12) Toch. A *ymatu*, of uncertain meaning, recurs in a context of homage being expressed in TS. A. 62 a 1, 251 b 4, and 252 b 4; cf. Gr., p. 17.

II.9. YQ 1.7

Transliteration

YQ 1.7 1/2 [recto]

a 1 /// (yi)[ñ]cäṃ ceṣ[1] : āklaṣly oki kaṣṣiyāp ceṣ nu

2 /// ṣṣ[2] (o)ki ārwar yiñc[ä] lkālṣy ākālyo metrakaṃ

3 /// [nt.] dakṣiṇāpathäṣ[3] ṣu ype ypeyā klyomant metrakyāp

4 /// [·m](ā)[ga]t ypeyiṣ wampe pāṣānak ṣul antāne ṣam tri ārkiśo-

5 (ṣintwiṣ) /// (ptāñka)[t] kaṣṣi · klyomant metrakyāp waṣtaṣ lañclune lmāṣtar‖ bram ñkät[4] trańka-

6 (ṣ) /// −sne yärm kinnareñ[ä] gandharviñ[ä] ptāñkät kaṣṣinā yärśār markampal klyossi

7 /// (ta)[m]n(e) [p]yāmaṣ[5] tmāk śkaṃ se pācar puttiśparṣinäṣ lāñcäṣ āmpuk lkāluneyo a-

8 (śäṃ) /// (me)trak[6] bodhisattu ajitenäṣṣ aci śak pañ pi manarkā-saśśäl śtwarāk tmāṃ vaineṣiṇa-

YQ 1.7 1/1 [verso]

b 1 (saśśäl) /// (kaṣṣi)[n](a)c waṣtaṣ lañcluneṣiṃ ākālyo māgatṣināṣ ypeyäntwaṃ yme ymāṃ pāṣānak ṣulaṃ

2 /// (rā)[hu]ṃ svarbhaṇuṃ[7] vemacitrenäṣṣ aci asureṃñi lāṃś piṅgaleṃ elabhadrenäṣṣ aci nā-

3 (geñi lāṃś) /// (sne yä)rm sne mem kinnareñ gandharveñi lāñś[ä] āṣānikāṃ metrakaṃ rājavartt yokāṣ

4 /// (yajñopa)[v]it ājāl[8] wtont knuṃtsaṃ wsā yokāṃ aṃśuk tātwäṅkunt wrokṣinäs pannā-

5 (kasyo) /// (y)[e][tu]nt ṣñi akmalyo bram ñkatt oki pāṣānak ṣulaṃ kakmunt

6 /// (sa)[m] ñäkci krop pkāk lameyäṣ kātak[9] ‖ śmāśānaśrańkāraṃ[10]

7 (‖) /// ś[l]a weyeṃ āṣānikāṃ metrakaṃ weñār rake : kā-

8 (su) /// (ka)ṣṣ[i] sne lyutār puttiśparṣiṃ : 1 ke mosaṃ ne

Translation

YQ 1.7 1/2 [recto]

a 1 /// ... these[1] (go) towards him ... As disciples to a teacher, these now

2 ///(not having been[2] ...) like ... they go readily with the wish to see Metrak.

3 ///to the noble Metrak, who (has come) here from the Dakṣiṇāpatha[3] passing through many lands

4 ///the Mount Pāṣāṇaka, the jewel of the land of Magadha, where this one, (the teacher) of the three worlds,

5 ///the Buddha-god the teacher will keep waiting for the noble Metrak's going away from the house. God[4] Brahmā says:

6 ///innumerable Kinnaras and Gandharvas around the Buddha-god the teacher in order to hear the Law.

7 /// Let us do[5] it in this way! And now, by seeing son and father, both kings of Buddha rank, with both (our) eyes ...

8 ///the Bodhisattva Metrak[6], with the fifteen brahmin youths beginning with Ajita, and 400,000 adherents of the Vinaya,

YQ 1.7 1/1 [verso]

b 1 ///with the wish to go away from the house to (the Buddha-god) the teacher, going through the lands of Magadha, on the Mount Pāṣāṇaka

2 ///the kings of the Asuras, beginning with Rāhu-Svarbhānu[7] and Vemacitra, the (kings) of the Nāgas starting with Piṅgala and Elapatra,

3 ///the innumerable and countless kings of the Kinnaras and Gandharvas (saw) the venerable Metrak (with his) multi-colored

4 /// ... having put on the *yajñopavīta* rosary[8], wrapped in a supple, gold-colored cloak, with sandals decorated with pearls

5 ///adorned, like the God Brahmā (seen) in his own face, having come to Mount Pāṣāṇaka,

6 ///that divine crowd rose[9] everywhere from their seats. ‖ In the Śmāśānaśrāṅkār[10] [tune] ‖

7 /// ... astonished, they addressed the venerable Metrak: Good

8 ///(the teacher) of matchless Buddha rank. 1 For what reason

Notes

1) Cf. Ui. I. II, 10 a 7 ff., and the last line of this leaf corresponds roughly to Ui. I. II, 11 a 7 ff.
2) This is certainly the ending of a past participle.
3) Cf. Ui. I. II, 10 a 16; God Brahmā is speaking.
4) Cf. Ui. I. II, 10 a 27 ff.
5) Cf. Ui. I. II, 10 b 3; God Indra is speaking.
6) Cf. Ui. I. II, 10 b 8 ff.
7) Cf. Ui. I. II, 10 b 17 ff.
8) The reading is certain; because of the /j/ consonant, the word must be a borrowing, possibly from a Prakritic form corresponding to Skt. *akṣāvali-* 'rosary', cf. Skt. *akṣa-valaya-*, *akṣa-mālā-*, etc.
9) Cf. Ui. I. II, 11 a 1–3.
10) Two stanzas of presumably 4 x 18 (7/7/4) syllables; this metrical passage ends in the following leaf, YQ 1.12 [II.10] a 2, where the number '1' should be a mistake for '2'.

II.10. YQ 1.12

Transliteration

YQ 1.12 1/2 [recto]

a 1 ///[p](o)saṃ[1] yet̲ ⁝saṃvarṣiṃ caṃ̲ śol̲ eṣant̲ ṃa-

2 (rkampalṣiṃ) ///(p̲ar)[ma]ṅk nas̲al̲ ⁝ 1 ‖ t̲maṣ̲[2] s̲aṃ metrakṣi
bram̲ ñk̲ät̲ putti-

3 (śpar̲aṃ) ///[p̲a]lkās̲[3] s̲aṃ̲ sne yärm̲ ñäkci kropaṃ ywārckā
cindāmaṇisyo

4 ///(n)[t̲](.)yetwesyo yetunt̲ wāmpunt̲ śiśk̲asyo āsānā lmont̲ṃa-

5 (rkampal) ///(mahāka)[l]ps(aṃ)[4] ptāñäktaśśi kapśiṃñās̲
p̲alkāluneyaṃ āklye yāmu āṣānik̲ me-

6 (trak̲) ///(ptā)ñk̲at̲ k̲aṣṣi s̲as̲ ⁝ ṣñikek nu bādharis̲ brāmne
plāk̲aṃ̲ opyāc[ä] klor̲aṣ̲ wso-

7 (koneyo) ///(p̲al)[k](ā)[c] krañcś[ä][6] ‖ bahudantākaṃ[7] ‖ sne sañce
wätkāl̲ts̲ ptāñk̲at̲ k̲aṣṣi s̲as̲ rājavartt yok̲[8] uṣṇi-

8 (r mrācaṃ)[9] ///(tseṃ yo)[k]āñ[ä] aśäṃ[10] brahmasvar wak̲[11]
wärts̲ knuṃts̲ k̲antu[12] yomu wākmats̲ tspokṣinās̲[13] ⁝
śiśkināñ śa-

YQ 1.12 1/1 [verso]

b 1 (nweṃ)[14] ///(kā)su worku esnaṃ wärts̲[15] ⁝ tsopats̲ smak
kapśño[16] tsātsekw oky esnaṃ[17] s̲p̲at̲ pap̲l̲atkunt̲[18]
lyk̲äl yä-

2 (ts)[19] ///(yo)k(u)m̲[20] gośogat̲ ṣotre[21] parimaṇḍal̲ sam
kapśañi[22] mā nmo kanweṃ tkālune[23] ⁝ aineyä[24]

3 ///(so)piñ[ä] prārwaṃ[25] wlyepaṃ ālem śalaṃ peṃ[26] ⁝ aṣuk̲
krañś[ä] kuk̲aṃ[27] cākr̲a lakṣaṇyo yetu-

4 (nt̲)[28] ///[n]yo ⁝ [ta]ryāk we pi[29] toṣ śāwaṃ ṣotreytu ypic
pap̲l̲atkunt̲ wätkāl̲ts̲ wākmtsaṃ puk sa-

5 (lu) ///(w)[äṣ]pā wätkāl̲ts̲ wäṣpā ptāñk̲at̲ k̲aṣṣi s̲as̲[30] · ote
t̲aprem lkālune-

6 (yo)///[r] (w)[ā]kmats̲ · t̲maṣ̲[31] cem manarkāñ[ä] bādharis prāmne
plāk̲aṃ̲ opyā-

Translation

YQ 1.12 1/2 [recto]

a 1 /// you have gone (down)[1], offering this life of discipline, ... Law ...

2 /// to be the hope. 1 ‖ Thereupon[2], Metrak, as the God Brahmā, ... (the rank of) Buddha

3 ///...[3] in the middle of an immense crowd of gods, with Cintā-maṇi-jewels,

4 /// seated on the throne adorned with lions and decorated with jewels, ... the Law

5 /// the venerable Metrak, having been taught by seeing the bodies of Buddhas in ... great eons[4],

6 /// this one[5] is the Buddha-god the teacher! At the same time, however, having recalled the promise made to Bādhari the Brahmin, joyfully

7 /// See, you good ones![6] ‖ In the Bahudantāk[7] [tune] ‖ Without any doubt, this one is the Buddha-god the teacher: multicolored (is) his body hair[8]; (there is) the *uṣṇīṣa* (on the top of his head)[9];

8 /// his eyes[10] (are) blue; (he has) a Brahmā-like voice[11]; wide and supple (is) his tongue[12]; having attained distinctions of tastes[13]; his jaws[14] (are) like those of a lion;

YQ 1.12 1/1 [verso]

b 1 /// (he is) broad[15] with respect to his well-formed shoulders; he is tall, with a straight(?) body[16]; he is sculptured as it were between his shoulders[17]; seven prominent [places][18]; fine (skin)[19];

2 /// with (upright) body-hair[20]; the mark[21] (of the) pudendum; well-rounded (is) his body[22]; without bending (his body), his knees can be reached[23]; (like those of) the *aiṇeya*-deer[24] ...

3 /// webs between his fingers[25]; soft (are) his palms and the underside of his feet[26]; his heels[27] (are) slender and beautiful; (his palms and the underside of his feet are) decorated[28] with the wheel mark;

4 /// those 32[29] great marks (appear) in their entirety, fully developed, surely excellent and absolutely complete.

5 /// indeed, surely indeed this one[30] is the Buddha-god the teacher. Oh what an appearance

6 /// excellent. Thereupon[31], the brahmin youths, remembering the promise made to Bādhari the Brahmin,

7 (c^{ä})˽ (klo$\underline{r}\underline{a}\underline{ṣ}$˽) /// manar$\underline{k}$˽[32] $\underline{p}\underline{a}$lskaṃn at$\underline{s}$˽ ya$\underline{t}\underline{a}$r wa$\underline{s}\underline{a}$ṃ
^{u}pādhyā bādhari

8 /// pra$\underline{k}\underline{a}$ssi $\underline{p}\underline{a}$knāsant$\underline{r}\underline{a}$ · k^{u}yal mā $\underline{n}\underline{a}\underline{ṣ}$ wätkā-

7 ///The brahmin youth[32)] (Tiṣya) poses only in his mind (the question): Our teacher, Bādhari,

8 /// they intend to ask. Why (do) I not (with) firmness(?)

Notes

1) Cf. Ui. I. II, 11 a 17ff., and the last line of this leaf corresponds roughly to Ui. I. II, 12 a 22ff.
2) Cf. Ui. I. II, 11 a 21ff.

3) The form *-pälkās* may be the accusative plural of a Bahuvrīhi compound in *-pälk*, but the segmentation remains uncertain.
4) Cf. Ui. I. II, 11 a 30.
5) Cf. Ui. I. II, 11 b 2–3.
6) Cf. Ui. I. II, 11 b 7 ff.
7) Presumably two stanzas of 4 x 25 (5/5/8/7 or 7/8) syllables. In the following, the 32 marks of the Great Man (*mahāpuruṣa-lakṣaṇa*) are not given in the same order as before (see YQ 1.8 [II.4] verso and YQ 1.14 [II.5] recto), and they are often formulated more briefly. The number of the mark in the preceding list is given in square brackets, and is followed by the Sanskrit term according to the Mahāvyutpatti.
8) Mark no. 1, absent in the former catalogue; it corresponds to an "additional mark" and to a minor mark (*anuvyañjana*), as *bhramarasadṛśakeśaḥ* Mvy. 342 (74).
9) Mark no. 2 [31]: *uṣṇīṣaśiraskatā*.
10) Mark no. 5 [29]: *abhinīlanetragopakṣmā*. The beginning of the line contained the marks nos. 3 [32] and 4 [30].
11) Mark no. 6 [28]: *brahmasvaraḥ*.
12) Mark no. 7 [27]: *prabhūtatanujihvaḥ*.
13) Mark no. 8 [26]: *rasarasāgratā*. The form *wākmats* is a mistake in the manuscript; read *wākmant*, as in A 213 a 6, cf. YQ 1.14 [II.5] a 4 ?
14) Mark no. 9 [25]: *siṃhahanuḥ*. The marks nos. 10 [24], 11 [21], 12 [22], 13 [23], concerning the teeth, are lost in the following lacuna.
15) Mark no. 14 [20]: *susaṃvṛttaskandhaḥ*; both Toch. A *worku* and *woru* (as in YQ 1.14 [II.5] a 2) would seem to be genuine forms.
16) Mark no. 15 [19]: *bṛhadṛjukāyaḥ*.
17) Mark no. 16 [17]: *citāntarāṃsaḥ*.
18) Mark no. 17 [16]: *saptotsadaḥ*.
19) Mark no. 18 [15]: *sūkṣmasuvarṇacchaviḥ*. The mark no. 19 [13] is lost in the following lacuna.
20) Mark no. 20 [12]: *ūrdhvāgraromaḥ*.
21) Mark no. 21 [10]: *kośagatavastiguhyaḥ*.
22) Mark no. 22 [11]: *nyagrodhaparimaṇḍalaḥ*.
23) Mark no. 23 [9]: *sthitānavanatapralambabāhutā*.
24) Beginning of mark no. 24 [8]: *aiṇeyajanghaḥ*. The mark no. 25 [7] was also in the next line.
25) Mark no. 26 [6]: *jālāvanaddhahastapādaḥ*.
26) Mark no. 27 [5]: *mṛdutaruṇahastapādatalaḥ*.
27) Mark no. 28 [4]: *āyatapādapārṣṇiḥ*.
28) Mark no. 29 [2]: *cakrāṅkitahastapādatalaḥ*. The last mark, no. 30 [1] was listed at the end of the same pāda.
29) Actually, this catalogue contained only 30 marks, which are given without number. One mark (no. 1) has been added, and three marks of the former list [nos. 3, 14, 18] have been merged with closely related marks, respectively nos. 26 [6], 18 [15], 15 [19].
30) Cf. Ui. I. II, 12 a 5–6.
31) Cf. Ui. I. II, 12 a 12 ff.
32) Cf. Ui. I. II, 12 a 16–17.

II.11. YQ 1.11

Transliteration

YQ 1.11 1/2 [recto]

a 1 (ltsuneyo) /// (brahmasvar wa)[ś](e)nyo[1] ptāñkät, kaṣṣi tiṣyenac
tränkaṣ,

2 /// (ka)[k]lyuṣuräṣ[2] manarkāñä, wtākot weyeṃ nāṃtsuṣ
trä-

3 (ṅkiñcä,) /// [n·] (k)[ñ](ā)[ñ]tär[3] wätkältṣ, wākmatṣ, ‖ tmäṣ, ajite
manark, pä-

4 (lskaṃ) /// (ko)spreṃ puklyi täpark, ‖ cāñcäryāṃ wakyo ptāñkät
kaṣṣi träṅkaṣ,

5 /// [tä]my[o] täpark, säm känt, wiki puklyi lo ‖ tmäṣ,
dhonaki manark, pältsäkyo a-

6 (ts) /// [k](o)spreṃ manarkāśśi śāstrantu äklaṣ, ‖ klanoṃtsāṃ
wakyo ptāñkät kaṣṣi träṅkaṣ, bā-

7 (dhari) /// (t)mäṣäk täpark, yaṣ śäk päñ pi[4] manarkāñ ṣu kakmuṣ
naś, ‖ tmäṣ, mogharāje manark, pä(l)[tsä]-

8 (kyo) /// t[rä]ṅkträ mrāc täm kuṣ mäskaträ ‖ nawontsāṃ wakyo
ptāñkät kaṣṣi träṅkaṣ, ‖ ārśi niṣkramā[n](t)[aṃ][5]

YQ 1.11 1/1 [verso]

b 1 /// (āklye yām)[l^{u}n](e)yaṃ : pissaṅkṣiṃ ñemyiṣ, śkaṃ krañcäṃ
spārtwluneyaṃ tsru yärm, wsokone : kene pälskaṃ

2 /// (: mä)nt(n)e yas manarkāñä, mrācä,[6] pkärsäṣ, ptāñäkte
kärsont, ākṣiṃññunt, : 1 ‖ tmäṣ, upaśime

3 /// sañce prakäṣtär mänt nu āṣānik, mrācäṣ,[7] klālune
mäskaträ ‖ tpäryāṃ waśenyo

4 /// (wras)[o]m(,) tri ñemintwaṃ wsokoneyäṣ, : letatär yäṣ,
muskālune kotluneyaṃ :

5 /// [pkä]rsäṣ, mrācäṣ letlune manarkāñä, : 1 ‖ tmäṣ,[8]
paiṅgikenäṣṣ a-

6 (ci) /// (ālko)[nt,] (ti)r(th)eṣināṣ, śāstrantwaṃ
k^{u}pāraṃ māskyāṣ, arthantu pältsä-

7 (kyo) /// [ā]kṣiññuräṣ träṅkaṣ, ‖ niṣkramāntaṃ[9] ‖ śtwar
toṣ kārme-

8 (yäntu) /// (sn=ā)ñcäm[10] kärsnālye · ṣrum nāṃtsuṣ päñä,
esañ ce

Translation

YQ 1.11 1/2 [recto]

a 1 /// the Buddha-god the teacher says to Tiṣya with a Brahmā-like voice[1]:

2 /// having heard[2] (that), the brahmin youths, astonished again, say:

3 /// will be recognized (?)[3] as very excellent. ‖ Thereupon, the brahmin youth Ajita ... (in his) mind

4 /// How many years is (our teacher Bādhari) now old? ‖ With a tender voice, the Buddha-god the teacher says:

5 /// therefore he is now exactly (?) 120 years old. ‖ Thereupon, the brahmin youth Dhonaki (only) in his mind

6 /// How many brahmin youths does he instruct in the Śāstras? ‖ With a resounding voice, the Buddha-god the teacher says: Bādhari

7 /// From among them indeed you fifteen[4] brahmin youths have come here. ‖ Thereupon, the brahmin youth Mogharāja ... (in his) mind

8 /// is called the 'top'. What is that? ‖ With a bellowing voice, the Buddha-god the teacher says: ‖ In the Ārśi-Niṣkramant[5] [tune] ‖

YQ 1.11 1/1 [verso]

b 1 /// in (studying the Law) ... and (even) a little joy in the good way of life of the jewel of the Community of monks, in whose thought ...

2 /// therefore you, oh brahmin youths, recognize that as the 'top'[6] which is taught by the Buddha-god. 1 ‖ Thereupon, Upaśima

3 /// asks by himself the question: What, oh venerable one, is 'falling from the top'[7]? ‖ With a loud voice,

4 /// If a being falls from the joy in the three jewels, he goes to vanishing and destruction.

4 /// recognize (this), oh brahmin youths, as 'falling from the top'! 1 ‖ Thereupon[8], Paiṅgika and the other ...

6 /// deep and difficult problems connected with other heretical Śāstras, ... (in their) mind,

7 /// having pronounced, he says: ‖ In the Niṣkramant[9] [tune] ‖ Those four truths

8 /// are to be understood (as being without) self[10]. Having become the cause, the five aggregates ...

Notes

1) Cf. Ui. I. II, 12 a 27 ff., and the last line of this leaf corresponds to Ui. I. II, 13 a 25.
2) Cf. Ui. I. II, 12 b 1 ff.
3) Meaning and derivational history of this verb remain unclear.
4) The Uighur text has 'sixteen', cf. Ui. I. II, 12 b 20.
5) Stanza of 4 x 17 (6/6/5) syllables.
6) Cf. Ui. I. II, 12 b 30.
7) Cf. Ui. I. II, 13 a 4.
8) Cf. Ui. I. II, 13 a 11 ff.
9) Stanza of 4 x 17 (6/6/5) syllables.
10) The restored compound *sn=āñcäm* (metri causa for *sne āñcäm*) 'without self' has its equivalent in Ui. *mäningligsiz*, 13 a 24.

II.12. YQ 1.10

Transliteration

YQ 1.10 1/2 [recto]

a 1 ///[‖] tam[1] kaklyuṣuraṣ, klyomant, metrakam aji-

2 (tenäṣṣ aci) ///(sro)[tā]pattune · kus sakrādāgāmune · kuṣ, anā-

3 (gāmune) ///(prattikaputtiś)[par]nac[ā],[2] sne lotklune tampewātsam paltsak, arsānt, ‖

4 ///(kā)mluneyaṃ āklyuneyā waṣtaṣ lantassi āklye yāmu palkā-

5 (t) ///(ptāñkat) kaṣṣinac waṣtaṣ lantṣal,[3] · tmaṣ ṣam kāsu wrasom, ṣñi wartsyac palkoraṣ tra-

6 (ṅkaṣ,)///−ptāñäkte[4] parnoreṣṣāṣ, ṣotreyntu puttiśparṣṣāṣ, : klyoṣaṃsamas wākmatsaṃ putti-

7 <śparṣiṃ sne lyutār krant, markampal,>[5] ///(praṅ)[ka]ts(i) mā tiri naṣ kāswone kulypamantāp,[6] : śol kapśañi krant, ākāl, mā lmāsaṃntra ta-

8 <myo ymā>(r,)[7] ///<: 1 ṣokyo (māski) kalpālaṃ>[8] (pu)[tt]iśparṣṣāṃ praṣtaśśäl ṣiyak kakmu : māski klyossi kalpālyeṣ, śtwar kārmeytu kus pat nu

YQ 10.1/1 [verso]

b 1 <[k](aklyuṣu)raṣ, : kās[wa] (pa)lā pāṣṣune o[ma](ske)na>c[9] kātkune karsoraṣ, śkaṃ : kātkunek nu emtsaṣtar sam mäskatar krañcäśśi mnu lunāṣal,

2 (: 2 ‖) <(tam)y[o] (näṣ) t(ā)[park(,) ptā(ñkat kaṣ)yāp k[ā]sw (āk)ṣ(i)ññunt,>[10] markampalaṃ waṣtaṣ laṃtsam mantne yaṣaṃ kri tāṣ tamne pyāmas, ‖ nmasmāṃ kapśiññā

3 ///<‖[pa]ñcmaṃ >[11] ‖ tri poranyo ṣiraś caṣ ṣalpmāṃ lkāmas traidhātuk, : puk, tri poraṃ palṣantāṃ ne-

4 (rvānac[ā],) ///(waṣtaṣ lantsa)[l,] ṣāmnuneyac mokatsaṃ : ṣāmnuneyäṣ, pkant, waṣaṃ kuṣ, śkaṃ tākiṣ,

5 <yme ālak, (:) 1>[12] ///(tāpa)r(k,)[wa]ṣtaṣ lantsamas, ‖ tmaṣ, paiṅgike manark, ñañmusāṃ ka-

Translation

YQ 1.10 1/2 [recto]

a 1 /// Having heard that[1], ... (beginning with) the noble Metrak (and) Ajita, ...

2 /// the *srotaāpanna* rank, some the *sakṛdāgāmin* rank, some the *anāgāmin* rank,

3 /// raised their powerful thought constantly to the Pratyekabuddha rank.[2] ‖

4 /// by being taught (even in his mother's womb), having acquired the insight to go away from the house, he saw (?)

5 /// will go away[3] from the house to the Buddha-god the teacher. Thereupon, this good person, having looked at his own entourage, says:

6 /// (we see) of the Buddha-god[4] the (great) signs full of splendor pertaining to Buddha rank; we hear the excellent, (matchless good Law[5] pertaining to Buddha rank).

7 /// there is no rule to hinder him who desires[6] virtue; life and body are unable to impede the good wish. Therefore, (quickly)[7]

8 /// (the very difficult to obtain)[8] arrival together with the time pertaining to Buddha rank; difficult (it is) to hear the four truths to be obtained or what

YQ 1.10 1/1 [verso]

b 1 (having heard) and having recognized (both) proper observance according to the good rule, and the householdership directed toward evil[9]. He who selects for himself the householdership, he will be one to cause confusion to the good ones.

2 (2 ‖) (Therefore am I now) going away from the house in accordance with the Law proclaimed[10] so well by the Buddha-(god the teacher). If this is your choice too, do the same! ‖ With body bowed

3 (‖ In the Pañcama[11] [tune]) ‖ We see the tripartite world burning all around with three fires; to the Nirvāṇa, extinguishing all three fires,

4 /// a strong (wish) to go away from the house toward monkhood: what (other[12] way) but monkhood could there be for us? 1

5 /// (now) we are going away from the house. ‖ Thereupon, Paiṅgika the brahmin youth, with his (body) bowed

6 (pśiññ̇o) <ā[ñcā]lyi āṣ(ānikāṃ me)trakna(c t)ṛa[ṅ]kaṣ̣ āṣānik
ka>(ṣṣi)[13] /// (kar)[so]r [ta]ṣ̣[14] tñi kusne waṣ̣ [u]pādhyāy
caṣ̣ak wraṃ̣ āksi-

7 (ssi) /// <[u]pādhyāy[15] (b)ādharis caṣ wraṃ̣ ā(kṣi)>ñ[ñ]am mantne
tam ṣurmaṣ̣ dakṣiṇāpath kalymeyaṃ

8 /// <ā[ṣān]ik [m]etrak̇>[16] lameyäṣ kākatku āñmaślākk ats̱ pa-

6 (and his palms placed together, says to the venerable Metrak: Oh venerable teacher!)[13] ... it is known[14] to you that we (have to) report this precise thing to (our) teacher!

7 ///I am going to report this matter to Bādhari the teacher[15], therefore (I would like to go) to the land of Dakṣiṇāpatha.

8 ///(the venerable Metrak)[16], having risen from his seat, thinks so much to himself:

Notes

1) Cf. Ui. I. II, 13 b 2ff. The parallel with the Uighur text stops at the end of the 13th leaf, corresponding roughly to the line 7 of the recto of this fragment. The two followings leaves (14 and 15) of the 2nd chapter are missing in the Hami recension.
2) Cf. Ui. I. II, 13 b 11.
3) Cf. TS. A. 261 b 2. The Yanqi fragment requires an identification of Sieg-Siegling's verso as recto; hence A 261 b (> a) 2.
4) This word is at the end of the first colon of the first pāda of two stanzas of a 4 x 18 (7/7/4) pattern.
5) Cf. A 261 b (> a) 3.
6) Cf. Ui. I. II, 13 b 26–28.
7) Cf. A 261 b (> a) 4; four syllables are missing for the end of the fourth pāda of the first stanza.
8) Cf. A 261 b (> a) 4, end of the fragment.
9) Cf. A 261 b (> a) 5, with restorations.
10) Cf. A 261 b (> a) 6.
11) Cf. A 261 b (> a) 7. Stanza of 4 x 14 (7/7) syllables.
12) Cf. A 261 b (> a) 8.
13) Cf. A 261 a (> b) 1.
14) Reading and interpretation are tentative.
15) Cf. A 261 a (> b) 2, which reads *pādharis*.
16) Cf. A 261 a (>b) 3.

II.13. YQ 1.31

Transliteration

YQ 1.31 1/2 [recto]

a 1 <ltsäṅkāṣ täpreṃ śkaṃ>[1] /// (t)saräṇyo ptāñkät käṣṣinac kātse kakmuräṣ

2 <āmpi kanweṃ tkanā (to) java>[2] /// (käṣṣi)[na]c w[i]nāsmāṃ träṅkäṣ ‖ maitraṃ[3] ‖ asaṃkheṣināṣ

3 <(ṣtare)yäntu[4] känt ko – (:) (pu)k kāswoneṣi – – ·suntac kä>(– – :) [m](ā)[s]ki kälpäläṃ puttiśparṣiṃ ñemiyac[ä], : pācar nāṃ-

4 (tsu) /// <(ptāñkät)[5] käṣṣ(i) [t]räṅ>käṣ mäñcaṃ[6] klyom wañi te napeṃsaṃ ‖ klyom metrak, träṅkäṣ, ā

5 /// āṣānik ‖ ptāñkät käṣṣi träṅkäṣ, äñcaṃ weṣ tu tmäk, ṣñi tmäk, ālu

6 <kāswone>[7] /// (kl)y(o)m metrak, träṅkäṣ ṣāmnuneṣi weṣ, āṣānik ‖ ptāñkät, käṣṣi träṅkäṣ kā-

7 (su) /// (säk)säk kalpsaṃ mahāśrāvaki kāswoneytu kropänträ ākā särki ṣāmnune weṣ, e(ṃ)tsuräṣ, ā-

8 (rāntiśparäṃ) /// [ka]lpeñ kāswoneytu kropänträ ākā särki ṣāmnune e(ṃ)tsuräṣ, prattikaputtiśparäṃ kälpnānträ

YQ 1.31 1/1 [verso]

b 1 /// (kāswoney)tu kropänträ ākā särki ṣāmañiṃ weṣ[y]o vajrāsānā lmoräṣ, ktsetṣ,[8] puttiśparäṃ kälpnā-

2 (nträ) /// [ñ] (t)ākeñc[ä], ākā särki ptāññäktac waṣtäṣ, laṃtuṣ ṣāmañiṃ weṣṣ eṃtsuräṣ se lāntuneṣi

3 /// (bra)[m](.) ñkät, wlāññäktac[ä], träṅkäṣ ṣakkatsek, śkaṃ täpärk, klyom metrak, ptāñkät kä-

4 (ṣṣi)/// [nu] ptāñkät käṣṣinaṃ wsokone tsopatsäṃ yneś yāmu pälkār ñom kälywāts, ·

5 /// [r·]e pokāṃ swāñcenyo worpu : treyo ñwasaṃ[9] mañ oki lālaṃ-

6 (ṣak) /// ṣāmnuneṣiṃ ākālyo ptāñäktac[ä], sne siñlune

7 /// [k]āṃl(.)a pas riñluneyo caṃ, pñi täṃnässi mā cämpäṣ,

8 /// [n]eyac[ä], lyutār memaṣ ñi mäskaträ ‖ tmäṣ,

Translation

YQ 1.31 1/2 [recto]

a 1 /// with ... hands, having approached the Buddha-god the teacher,

2 (having placed both knees on the ground, whispering ...)[2] /// paying his respect to (the Buddha-god) the teacher, says: || In the Maitär[3] [tune] || (The efforts)[4] of Asaṃkhyeyas

3 /// to the difficult-to-obtain jewel of Buddha rank. Having become a father

4 /// (The Buddha-god[5] the teacher) says: What[6] is the noble pleasure among the mortals? || The noble Metrak says: ...

5 /// oh venerable one! || The Buddha-god the teacher says: Which guise ... you ... for your own (good)[7] as well as that of others?

6 /// The noble Metrak says: The guise of monkhood, oh venerable one! || The Buddha-god the teacher says: Good,

7 /// in sixty Kalpas, the Mahāśrāvakas accumulate merits; in the end, having taken on the guise of monkhood, (they attain the rank of an) Arhat

8 /// the ... accumulate merits; in the end, having taken on monkhood, they attain the rank of Pratyekabuddha.

YQ 1.31 1/1 [verso]

b 1 /// accumulate (merits); in the end, seated on the diamond throne, they attain the perfect[8] Buddha rank.

2 /// if they become ..., in the end, having gone away from the house to the Buddha-god and taken on the guise of a monk (they attain) ... of princedoom.

3 /// God Brahmā says to God Indra: Certainly indeed, now the noble Metrak ... the Buddha-god the teacher

4 /// having made obvious the great joy in the Buddha-god the teacher – see, oh renowned one,

5 /// surrounded by a halo having ...; slim like the three-day-old[9] moon

6 /// with the wish for monkhood, toward the Buddha-god (with) insatiable (eyes?)

7 /// by giving up ..., he cannot bring forth this merit.

8 /// I have ... an unlimited ... toward ... || Thereupon

Notes

1) Cf. A 261 a (> b) 3, end of the fragment. Hereafter, the Tocharian text should find its equivalent in the 15th leaf of the Uighur version. Prof. Li Jingwei collected some fragments of this leaf, which had been believed to be lost.
2) Cf. A 261 a (> b) 4.
3) Stanza of 4 x 12 (5/7) syllables.
4) Cf. A 261 a (> b) 5.
5) Cf. A 261 a (> b) 6.
6) Variant *m̨ant caṃ* in A 261 a (> b) 6.
7) Cf. A 261 a (> b) 7.
8) The collocation *ktsets puttiśparäm* has its parallel in TS. A 17 a 5 *sne lyutār ktsets puttiśparäṃ*, which corresponds to Skt. *anuttara-samyak-sambodhi*; therefore, *ktsets* equals Skt. *samyak* and is to be translated as 'perfect, complete'.
9) The form *ñwasaṃ* is new, and probably matches Toch. B *ñweṃne*, referring to the new moon (Thomas, 1964, p. 195); therefore, *tre-yo* should be an instrumental: 'by three (days)'.

II.14. YQ 1.33

Transliteration

YQ 1.33 1/2 [recto]

a 1 ///[y]um̲ , kāruṇik̲ ,[1] wk̲aṃ pe knānat̲ , pkiṣ , sa

2 ///(ṣāmn)un(e)ṣ[i]ṃ wk̲aṃ essi : pkiṣ , ārtunt̲ , wk̲aṃ ṇaṣ penu eṃ-

3 (tṣ̲asmār) ///(klyom) ñ(i) s[e][2] kucne ṇaṣ puttiśpar̲aṃ k̲alpo nasam̲ , puk praṣtaṃ nä

4 ///[śā]snaṃ waṣ̲t̲aṣ̲ l̲añcluneyo tri asaṃkheṣi ṣtare ypic yal ci ·

5 ///ṣ̲atkālune tāṣ̲ , · kuṣ , śkaṃ ne caṣ , tñi waṣ̲t̲aṣ̲ l̲añclune p̲alkāntr̲a klyo-

6 (señc[ä]) ///ñc[ä]( ) ārtantr̲a pālantr̲a puk ṣakkatṣ , cem wrasañ ñäktas napeṃsaṃ ñäkcyās napeṃṣi-

7 (nās) /// −kakmuṣ , tñi śāsnaṃ waṣ̲t̲aṣ̲ , lanturaṣ saṃsāraṣ̲ tṣ̲alpeñc[ä] ,[3] t̲amyo pl̲ac tu klyom̲ , śā-

8 (snaṃ) ///[k]āckeyo[4] kātkmāṃ nāṃtsu ñañmusāṃ ka[p]ś[i]ño śl=āñcālyi traivācik̲ , śaraṇagamyo ptāñk̲ät̲ ,

YQ 1.33 1/1 [verso]

b 1 ///(‖) waṣ̲t̲aṣ[5] lantuntā cwā särky āṣānik waṣ̲t̲aṣ̲ l̲antsam näṣ̲ , artmār tñy ārtunt̲ , wk̲aṃ : ptāñk̲at̲ k̲aṣṣiṃ

2 ///·is yäm̲ , sem̲aśwaṃ : ṣāmaṃ ṇaṣ peṃtsār was̲ampāt yāmunt̲ , : śol ṣolāraṃ śolā wärpo-

3 (nt̲) , ///(w)[e]w[ñu]r̲aṣ̲ ,[6] āṣānik̲ , metrak̲ , āñc[ä] , wināṣā · s̲m̲ak̲ , śkaṃ waṣ̲t̲aṣ̲ l̲añclune

4 ///(ṣāma)[ñ]i weṣ yok̲ , śkaṃ pāk̲ar tāk̲ , · t̲m̲ak̲ , sās tri wältseṃ ārkiśoṣṣaṃ tkaṃ wraṃ o-

5 (ki) /// ‖ śāwes ñäktasyo[7] prut̲ak̲ , puk̲ , eprer wālant oki pāṣāna-

6 (k ṣulaṃ) ///(ārkiśoṣ)[i]n(tw)ac[ä] , sādhu sādhu kāsu kāsu klyom metrak lo waṣ̲t̲aṣ̲ l̲a-

7 (c) ///(waṣ̲t̲aṣ̲ l̲a)ñ[c](lu)ne · tsārwant̲ , p̲añ cmolu lyok̲ant̲ , k̲alymeyu

8 ///ñ candaṃṣi curm̲ , warañ[ä] , ciñcre swāsar ñä-

Translation

YQ 1.33 1/2 [recto]

a 1 ///..., oh merciful one[1], you know also the proper way for all

2 /// to give the proper way of monkhood; I, too, am going to embrace the way revered by everyone

3 /// My (noble) son[2]! Ever since I attained the rank of Buddha

4 /// in (my) teaching, your effort of three Asaṃkhyeyas will come to fruition when you go away from the house

5 /// there will be expansion, and those who will observe your going away from the house (will) hear (?) ...

6 /// ... (they) revere and praise; all these beings ... certainly among gods and mortals, divine and human

7 /// having come, according to your teaching, will be freed[3] from the circle of existences through going away from the house. Therefore, go you away, noble one! according to (my) teaching (?)

8 /// with (immense) joy[4], overjoyed, with body bowed and palms placed together, through the threefold refuge-taking, ... the Buddha-god

YQ 1.33 1/1 [verso]

b 1 /// (‖) Following you, who has gone away from the house[5], oh venerable one, will I go away from the house; I will embrace the way that you have embraced. The Buddha-god the teacher

2 /// I am going to the protector of ... Do accept me as a monk who has taken the vows! For the rest of my life, ... having received ...

3 /// having said[6] (that), the venerable Metrak bowed down low, and right away (his guise) as a person going away from the house

4 /// and he became visible in the guise of a monk. Thereupon the earth in the three-thousandfold world (trembled) as if on water

5 /// ‖ The entire sky was filled with great gods[7] – they veiled it as it were; (on Mount) Pāṣāṇaka

6 /// in the direction of (all worlds): *sādhu sādhu*, good good! The noble Metrak has finally gone away from the house

7 /// the going away from the house; the five incarnations rejoiced, the (four) directions shone

8 /// sandalwood powder (and) delicate perfumes; divine (flowers) rained

Notes

1) According to Prof. Li Jingwei, a parallel is found in Ui. III. II, 15 b 26–29, which may be translated as follows: "You are merciful. With your complete wisdom you can surely understand the cherished desire of all living beings".
2) Cf. the Uighur text in the Turfan recension, Taf. 119 v. 1 ff. (Tekin, p. 57), and in the Hami recension, Ui.I. II, 16 a 1 ff.; the end of the present leaf corresponds to Ui. I. II, 16 b 25, and in the Turfan recension, to Taf. 18, v. 4 (Tekin, p. 59).
3) Cf. Ui. I. II, 16 a 18.
4) Cf. Ui. I. II, 16 a 21 f.
5) The Uighur text is somewhat different for the beginning of this speech, cf. Ui. I. II, 16 a 26 ff, and Turfan recension, Taf. 18, r. 1–9. This is the first word of a stanza of the type 20(5/5/5/5)+22(8/7/7)+10(5/5)+15(8/7).
6) Cf. Ui. I. II, 16 b 3 ff.
7) Cf. Ui. I. II, 16 b 11 f.

II.15. YQ 1.43

Transliteration

YQ 1.43 1/2 [recto]

a 1 (kcyāñ pyāpyāñ[ä]) ///[r]utk(o) ākāś[1] : wināsamaśśi[2]
waştaş lañclune putti-

2 (ttisparam) ///ypamtarci mar was marsit tskitāram puk
klopantwäş : 2

3 ///(palkora)[ş]()[3] wlāñäktac[ä] trankaş palkār kauśike
şokyo nu klyom metrak

4 ///[·t](ā)skmāṃ lkātsi tāk şokyo nu şāmañi weşaśśäl ritu[4]
‖ wlāñkät tra-

5 (ṅkaş) ///(kā)tkmāṃ nātsu · klyomant metrakyāp puk lotksā
paloṃ tranṅkaş[5] puk lotksā śkaṃ

6 ///[tma]ş[6] paiṅgikeṃ lek tarkoraş ajitenäşş aci śäk
śtwarpi manarkāñ[ä]

7 ///pkāk cem āşānikāṃ klyomant metraknaṃ kāpñuneyā
traivācik śara-

8 (ṇagamyo)[7] ///(pai)[ṅ]g[i]ke manark kalpo[8] srotāpattune paraṃ
śla ynāñmune ptāñkat kaşşiṃ

YQ 1.43 1/1 [verso]

b 1 ///(dakşiṇā)[pa]thac[9] yäş lac paiṅgike ‖ tmaş āşānik ptāñka<t
ka>şşi[10] klyomant metra-

2 (knäşş aci) ///(k)[ā]su kakmu[11] yaşaṃ şāmnāñ kāsu waştaş lantu
kāsu kalpo yaşaṃ

3 ///kupre ontaṃ tā ontaṃ udumparşi pyāpy oki ptāñkat kaşşi :
pākra mska-

4 (tar) ///(ka)l[p]ăc[ä] : kapśaṃ rake paltsakyo kāsu skamat
kākropuş[12] pştākas şāmnā-

5 (ñ[ä]:) ///(nervāna)[c[ä]][13] ytār riṣaki tāṃ : 1 ‖ tamyo picäs yas
şāmnāñ[ä] şñi kāswone

6 ///(ū)rbilvā kāśyapanäşş[14] aci vaineşinäs yātñmār tam
wewñuraş

Translation

YQ 1.43 1/2 [recto]

a 1 ///having moved (?) the sky[1]. We pay homage to you[2] for having gone away from the house (wishing for) the rank of a Buddha

2 ///we pay (respect) to you. May you not forget us, may you deliver us from all woes !

3 ///(God Brahmā), having looked[3] (at the noble Metrak), says to God Indra: See, Kauśika, very much now the noble Metrak

4 ///has become to be seen similar to ..., very well is he now equipped[4] with the guise of a monk. || God Indra says :

5 ///having become filled with joy, he[5] constantly says the praise of the noble Metrak, and constantly

6 ///Thereupon[6], leaving out Paiṅgika, the fourteen brahmin youths, beginning with Ajita,

7 ///altogether. They, out of love for the venerable noble Metrak and ... (with) the threefold refuge(-taking)[7]

8 ///Paiṅgika the brahmin youth, having attained[8] the rank of a *srotaāpanna* (and having) respectfully (asked) the Buddha-god the teacher

YQ 1.43 1/1 [verso]

b 1 ///(he) is going to the Dakṣiṇāpatha[9]. Exit Paiṅgika. || Thereupon, the venerable Buddha-god[10] the teacher, (having called) ... beginning with the noble Metrak, ...

2 ///Good is your coming[11], oh monks! Good is the going away from the house! Good is your obtaining

3 ///At some time, somewhere, like the Udumbara flower, the Buddha-god the teacher makes his appearance.

4 ///if you have attained ..., be sure to have become those who have always accumulated[12] virtue with body, word, and mind, oh monks !

5 ///this way to the Nirvāṇa[13], oh sages! 1 || Therefore go, you monks, ... (for) your own good

6 ///I will [go and save] the adherents of the Vinaya, beginning with Urubilvā-Kāśyapa[14]. That having been said,

7 /// (mai)[t](r)[e]yapravrajaṃ ñomā wät̲ nipāt ār̲[15] ‖ caṣ̲
postaṃk̲

8 /// (pñintwi)[ss][16] okoyā ṣakkaṭs̲ metraṃk̲aṃ ptāñktaśśäl̲
ṣyak̲ śmimār̲ ‖

7 ///The second act (of the Maitreyasamiti-Nāṭaka) named Maitreya-pravrajana has come to an end[15]. ‖ This book

8 ///as fruit of merits[16] ... may I for sure come together with the Buddha-god Metrak! ‖

Notes

1) Last word of the first pāda of the second stanza of the type 4 x 18 (7/7/4).
2) Cf. the Uighur text in the Turfan recension, Taf. 18, v. 14 ff. (Tekin, p. 59) and in the Hami recension, Ui. I. II, 17 a 2 ff.
3) Cf. Ui. I. II, 17 a 9–10.
4) Cf. Ui. I. II, 17 a 15–16.
5) Here the subject of the verb is in the singular, whereas in the Uighur version the praise to the noble Metrak is done by the divine beings in the sky, cf. Ui. I. II, 17 a 18–20, and in the Turfan recension, Taf. 19, r. 4–6 (Tekin, p. 60).
6) Cf. Ui. I. II, 17 a 21 ff.
7) For this expression, cf. above YQ 1.33 (II.14) a 8, and TS. A 269 a 6.
8) Cf. Ui. I. II, 17 a 27.
9) Cf. Ui. I. II, 17 b 1.
10) The akṣara *ṭkᵤ* had been left out by the scribe, and is written in smaller size beneath the line.
11) The forms Toch. A *kakmu*, *lantu*, and *kälpo* are verbal nouns, not past participles; *kāsu kakmu* corresponds to Skt. *svāgatam* 'good coming'.
12) Cf. Ui. I. II, 17 b 13–14.
13) Cf. Turfan version, Taf. 19, v. 7 (Tekin, p. 61).
14) Cf. Ui. I. II, 17 b 19–20.
15) Cf. Ui. I. II, 17 b 23–25.
16) For this syntagma (*pñintwiss oko, pñintwāśśi oko*), cf. TS. A 13 b 5, 19 b 2, 65 a 1.

2.3. Act III

III.1. YQ 1.21

Transliteration

YQ 1.21 1/2 [recto]

a 1 /// (sā)m̤(.) tṛaṅkaṣ[1] śākkeṣi lāṭs̤ mahāprajāpati gautami lywā-

2 (ñi) /// (kapilavās)tu riyac[ä]̈ śm̤al naṣ̤ prutkoṣṣ oki śākkiñ śākkiṣināsyo

3 /// (s)[s](i) ke k̤alpe · s̤as nyagrodharām sańkrāmā aśśi tāp̤ark̤ mahānā-

4 (me) /// (wās)[k](ā)ñc[ā]ñ[ä]̈ wyāṛas wināseñc[ä]̈ acle[2] p̤alkoṛaṣ tṛaṅkaṣ̤ muktikā[3] ‖

5 /// tṛaṅkaṣ̤[4] ptāñk̤at̤ k̤aṣyāp śämlune praḳ̤assi yäm̤ kupre aśśi lo

6 /// (paṭṭī)[ni] tṛaṅkaṣ̤ śākkeṣi lāṃtse mahāprajāpati gautamiṣ̤ śāwaṃ skeya-

7 (syo) /// (papyu)t̤aḳ̤ t̤amyo tāp̤ark̤ skamat praḳ̤aṣ̤t̤ar kupre aśśi ptāñk̤at̤ k̤aṣṣi lo kumnä-

8 (ṣ) /// (‖ k[u]le)[wā]saṃ[5] klyomiṃ śākiṣi lāṃtṣ̤ gautami : amok̤antwaṃ nu wāp̤aṃtsune[6] pkaṃ k̤a-

YQ 1.21 1/1 [verso]

b 1 (rpi :) /// [m̤a]nt pat nu t̤am papyutkāt̤ : 1 ‖ paṭṭīni tṛaṅkaṣ̤ kuprene wāpalyi

2 /// ālak yām̤aṣ̤ ‖ paṭṭinī tṛaṅkaṣ̤ ‖ aptsaradarśnaṃ[7] ‖ m̤accāk̤ ṣñi

3 /// pyāṣṭṣā malkeyo pakkunt̤ m̤accāk sāmat̤aṃ̤ : m̤accāk pewat̤ m̤accāk̤ak̤

4 /// (m̤accā)k̤ak̤ wāpat kanak wākmatṣ̤aṃ : 1 ‖ wāskāñc[ä]̈[8] tṛaṅkaṣ̤ yneś ñuk̤ ptāñk̤a-

5 (t̤ k̤aṣṣinäṣ) /// (par)[m]ā vipaśyi ptāñkte s[u]nuṃ̤ pyāpyo śwātsi yoktsiyo k̤alymeya spā-

6 (nte) /// (ptā)ñk̤at̤ k̤aṣyāp̤ tskunteṃ mācar tāk̤ · skamat̤ śäk ṣak pi p[u]k̤alye śomi-

Translation

YQ 1.21 1/2 [recto]

a 1 ... that (girl) says[1]: The queen of the Śākyas Mahāprajāpatī Gautamī has sent (me)

2 (to ask when the Buddha-god the teacher) will come (from the city of Śrāvastī) to the city of Kapilavastu. The Śākya men are, as it were, crowded by Śākya women, ...

3 ... I have got the opportunity (to ask) whether at the Nyagrodhārāma monastery, he, Mahānāman (by name), (might) now ...

4 the lay-women worship the Vihāras. Having seen ...[2], Muktikā[3] says: ‖

5 (Paṭṭinī) says[4]: I come here to ask about the coming of the Buddha-god the teacher, when he (is about to come).

6 (Paṭṭi)nī says: With great efforts on the part of the Śākya queen Mahāprajāpatī Gautamī,

7 (a cloth) has come into existence. Therefore she now keeps asking when the Buddha-god teacher is about to arrive.

8 The Śākya queen Gautamī, ... noblest among women[5], among the skills however weaving[6] is the lowiest of all.

YQ 1.21 1/1 [verso]

b 1 Why then did she care to do that? 1 ‖ Paṭṭinī says: If it was only a matter of weaving ...,

2 (Muktikā says:) Besides this, (what) did she do? Paṭṭinī says: ‖ In the Aptsaradarśaṃ[7] [tune] ‖ She herself with her own (hands), ...

3 she made (them) grow with boiled milk, she herself gathered them; she herself did the carding, and she herself indeed ...

4 she (herself) indeed wove the excellent cotton sheet. 1 ‖ The lay-woman[8] says: Very clearly, (from) the Buddha-god (the teacher), I, ...

5 formerly (she [Gautamī] worshipped) the Buddha Vipaśyin with perfumed flower, with food and drink, properly [and] piously.

6 she became the foster mother of Buddha-god the teacher. Always ... (was) of a sixteen years old girl.

7 (ne)/// (kus) [ṣu]rm tāp̣ar̤k̤ṣ śākkeṣi lāt̤s̤ṣ m̤ạccāk kar̤ṣ kappās sāryā · m̤ạccā-

8 (k kar̤ṣ) /// [k]ṣā śākkiśśi p̣alk̤ạṣ mā erkātune p̣alkār̤ṣ klyomiṃ ttā[9)]

7 What (is) the reason now that the queen of the Śākyas herself planted the cotton, [and] herself …

8 it shines among … of the Śākyas, it is not despicable. Look, noble one, …

Notes

1) The agreement between the Tocharian and the Uighur text in the first lines is not very close.
2) New form of uncertain meaning.
3) In the Uighur text, the name of the lay-woman (*upāsikā-*) is not given until Ui. I. III, 4 a 12.
4) The girl Paṭṭinī is now speaking. Starting from here, the agreement between the Tocharian and the Uighur text (Ui. I. III, 1 a 15 ff.) is closer.
5) First word of a stanza of the type 4 x 12 (5/7) syllables.
6) The form corresponding to Toch. B *wapāttsa* should be Toch. A *wāpats**, the abstract of which would be *wāptsune**. Therefore, *wāpäṃtsune* must be derived from *wāpaṃts**, which may be the term for female weaver.
7) Stanza of 4 x 14 (7/7) syllables.
8) Uighur *upasanč* (in the corresponding line and elsewhere) shows a partial resanskritization of a Toch. A *wāskāñc*, corresponding to Skt. *upāsikā-* 'lay-woman'.
9) The reading *ttā* appears to be preferable to *ntā*; the onset *tt-* remains unexplained.

III.2. YQ 1.22

Transliteration

YQ 1.22 1/2 [recto]

a 1 ///(ja)tilṣinäṣ[1] ārāntāsaśśäl pācar śuddhodaṃ lānt mā-

2 (car) ///r(i)yac yeṣ tām praṣṭaṃ[2] śākkiñ tiri yāmtsānt äntāne ptāñkā-

3 (t) ///mā yäl · tmāṣ ptāñkat kāṣṣi ṣī mārkampal ākṣiṃñā okā-

4 (t tmāṃ) ///(pa)rā[ṃ] kālpānt · trit[3] ākṣiññā śtwar tmāṃ śākkiñ parāṃ kālpānt śākk okā-

5 (t tmāṃ) /// −okāk[4] śākkiṣi k[u]li parāṃ mā kālpos ṣeṣ tām palkorāṣ śākkiṣi-

6 (nāñ[ä]) ///(āla)[m] wcac[ä] kakmunt · klopiññānt[5] k[u]yal tāṣ ptāñkat kāṣṣi ātlāśśi ats mārka-

7 (mpal) ///(śākkiṣi)nāñ[ä] k[u]lewāñ kāmpo tākar mahāprajāpati gautaminac yärṣānt ‖

8 ///ptāñkat kāṣṣi[6] : ārkiśoṣṣaṃ kākātku mā nu waṣāṃ mārkampal āksiṣ tā-

YQ 1.22 1/1 [verso]

b 1 (pārk) ///lkātsi : pyām ske māntne kālpāmtār krant mārkampal klyosnässi ptāñkā-

2 (t lkātsi)[7] ///[y]mār ymār śākkeśśi lānt śaśärṣ śākkeśśi nātāk śuddhodaṃ wäl penu ca-

3 (ṣ) ///(mārka)mpal pāklyoṣaṣ tāpreṃ koṃsā parmā k[u]lewāñ[ä] klyoseñc[ä] tmāṣ śākkiṣinā(ñ[ä]),

4 ///k[u]lewā)ñ märkampal klyossi ke kālpont kumpa kump kropa krop[8] kapilavā-

5 (stu) ///(taṃ ywā)rc[k]aṃ kusne parāṃ kālpoṣ śākkiñ ceṃ śla ymassurñe āsuk metrā · ku-

6 (sne) ///(kak)[mu]rāṣ crañkar tā yäc[ä] k[u]lewāñ[ä] yaṣāṃ ontaṃ mārkampal klyossi

Translation

YQ 1.22 1/2 [recto]

a 1 ... together with Arhats having (cut off) their topknots[1)], ... his father the king Śuddhodana, his mother (Gautamī), ...

2 he went to the city (of Kapilavastu). At that time[2)] the Śākya nobles set up a rule: Whenever Buddha-god (the teacher) ...

3 (a woman) is not to come. Then Buddha-god the teacher preached the Law for the first time, eight(y

4 thousand) ... (Śākyas) attained the glory. He preached for the third time[3)], [and] forty thousand Śākyas attained the glory. Eighteen (myriads) ...

5 not a single[4)] Śākya woman had attained the glory. Having seen that, the Śākya women ...

6 they came to each other and complained[5)]: Why did Buddha-god the teacher (preach) the Law only to men?

7 the Śākya women got together, [and] paid respect to Mahāprajāpatī Gautamī.

8 ... has Buddha-god the teacher[6)] arisen in the world. But now he does not preach the Law to us.

YQ 1.22 1/1 [verso]

b 1 ... to see. Make an effort so that we have a chance to listen to the good Law, (and to see) Buddha-god the teacher[7)].

2 Very quickly she informed the king of the Śākyas. The lord of the Śākyas, king Śuddhodana, also this ...

3 Listen to the Law! On some days to be sure the women will do the listening. Then, the Śākya women ...

4 ... (the women) having obtained the opportunity to hear the Law, (came) in large crowds, vying with each other[8)], (from the city of) Kapilavastu ...

5 In the meantime, the Śākyas who had obtained the glory, went past the women with concern. The (Śākya young men) who ...

6 ... (having met the women), they said repeatedly: Where are you going, oh women? For you, (there is no possibility) whatsoever to hear the Law.

7 /// (tr̲a̲)[ṅk](i)ñc^{ä} m̲a̲nt wäknā ‖ śākkiñ tr̲a̲ṅkiñc^{ä} tanne tr̲a̲ṅk̲a̲ṣ̲ ark̲a̲ṃtse[9)]

8 /// (lkā)laṃ anäṣ̲ · ṣ̲a̲pnont̲ wäṣta k̲a̲ntwāñ^{ä} m̲a̲skantr̲a̲ · ymār̲

7 (the women) say: How that ? ‖ The Sākyas say: He speaks in such a way: Of the black,[9] (venomous serpent) ...

8 ... to see (?) ..., sleepy, with forked tongues they are, quickly ...

Notes

1) The conflict in meaning between this line and Ui. I. III, 2 a 4 may be resolved by reconstructing *(sne ja)tilṣinäs* 'without topknot' (or with 'cut off' as the first part of a compound form). The last line of our leaf corresponds to Ui. I. III, 3 a 6.
2) Cf. Ui. I. III, 2 a 10 f.
3) Cf. Ui. I. III, 2 a 19 ff.
4) Cf. Ui. I. III, 2 a 23 f.
5) Cf. Ui. I. III, 2 a 25–27. The denominative verb *klop-iññ-* is attested here for the first time.
6) Cf. Ui. I. III, 2 b 1–3.
7) Cf. Ui. I. III, 2 b 6–10.
8) Toch. A *kumpa-kump* and *kropa-krop* appear to express different aspects of crowding; if *kumpa-kump* is derived from *kump* 'pot', it must be used here in a metaphorical sense.
9) This form, which modifies probably a form of Toch. A *ārṣal* 'serpent', is the first attestation of a feminine genitive singular of an adjectival *-nt*-stem, cf. Krause-Thomas, 1960, pp. 155–156.

III.3. YQ 1.44

Transliteration

YQ 1.44 1/2 [recto]

a 1 ///(seni)k śont̲ˌ[1] akritānikāñᵃˌ · eṅkalsunt̲ˌ m̲askantr̲a · wce

2 ///p̲alko kᵘli wrasomiṃ pāpṣuneyiṣˌ wars nāṃtsuṣˌ[2] · äñcaṃ-

3 (ne)///k̲alyt̲ar̲ˌ[3] · tanäṣṣ aci yaṣ̲aṃ k̲antantuyo siddhārthe nākmant̲ˌ tr̲a-

4 (ṅk̲aṣˌ) ///(kᵘle)[wā]ñ[ä]ˌ[4] sidārtheṃ kāt̲sˌ kāmant̲ˌ kᵘlewāñ tat̲amṣānt̲aṃ · kᵘlewāñ pyāṣtṣānt̲aṃ

5 ///(nāk̲aṣ)tr̲a ‖ t̲maṣˌ ṣomaṃ tr̲aṅkiñcᵃˌ[5] ṣurṃˌ p̲alkor̲aṣˌ ptāññäktañ ṣomes wrasaśśi

6 ///[t̲a]myo mar was śārwreṣˌ[6] śākkeśśi rakeyā m̲arkampal̲ˌ klyoṣluneyäṣˌ ṣkārā

7 ///(wra)mnāśśi pāk̲ar naslune · ok̲at̲ˌ sne ke tkaṃsaṃ ṣaṣˌ[7] ts̲alpont̲ˌ was nasam̲aṣˌ

8 ///kakmunt̲ˌ waṣˌ · naṣ[8] nu mā nāk̲añt̲ar t̲amyo picäkk ats waṣ m̲arkampal̲ˌ klyo-

YQ 1.44 1/1 [verso]

b 1 (ssi) ///(śākkeṣi)[n]āñᵃˌ kᵘlewāñᵃˌ[9] ptāñk̲at k̲aṣṣinac kalkar̲ˌ ptāñk̲at k̲aṣṣi kᵘlewāśśi p̲altṣa-

2 (k) ///(kᵘlewā)śśi kāswoneytu · waṣt̲ˌ ekr̲a mā ypeñcᵃˌ · kākropunt̲ˌ ak̲aṃtsune-

2 (ytu) ///(to)[s]maśśäl̲ˌ wañi waṅkeṣi suk wärpnāntr̲a[10] · kᵘlewāṣ̲aṣˌ ptāñäktañ prattika ptā-

4 (ñäktañ)[11] ///(kaklyuṣu)[r̲a]ṣˌ kātkmāṃ nāṃtsunt̲ˌ kᵘlewāñ tr̲aṅkiñcᵃˌ hist̲ᵃˌ tākiṣˌ ṣtākkrukkeśśi[12] ku-

5 (sne) ///(ā)rkiśoṣṣaṃ kāswoneṣi wāk̲aṃ ṣeṣˌ · ṣaṃˌ pkāk̲ˌ ptāñk̲at k̲aṣṣi waṣ̲aṃ tr̲a-

6 (ṅk̲aṣˌ) ///(m̲arkampa)l̲ˌ klyoṣ̲aṃsam̲aṣˌ ‖ t̲maṣˌ[13] ptāñk̲at k̲aṣṣi śākkeṣināśśi t̲amne

7 (wk̲anyo) ///(wät̲ˌ)[14] m̲arkampalaṃ ṣak̲ˌ tmāṃ par̲aṃ k̲alpānt̲aṃ · trit̲ m̲arkampalaṃ śtwar tmāṃ

8 ///k̲alp̲ˌ spārtu kucne t̲aṃˌ · tri m̲arkampal̲ˌ ākṣiñluneyaṃ ·

Translation

YQ 1.44 1/2 [recto]

a 1 ... they are ... (without) conscience[1)], ungrateful, [and] passionate. ...

2 ... having looked at ... Woman (and) female being have become a stain on moral conduct[2)]. Where ...

3 (does not) remain (pure)[3)]. Starting with all that, Siddhārtha tells sins of yours by the hundreds.

4 Women[4)] have carried Siddhārtha in their womb, women have given birth to him, women have raised him.

5 he blames? ‖ Then some women say[5)]: Having seen the reason, the Buddhas (blame the defects) of some living beings.

6 Therefore do not (send) us back from hearing the Law because of words of the arrogant[6)] Śākyas!

7 ... the becoming revealed of (six rare) things. We have been liberated concerning[7)] the eight chanceless places.

8 We have come (to meet the Buddha-god the teacher). May he not put blame[8)] on us! Therefore let us go to listen to the Law!

YQ 1.44 1/1 [verso]

b 1 The (Śākya) women[9)] went to the Buddha-god the teacher. The Buddha-god the teacher (understood) the thought of the women.

2 ... (five) virtues of women: They do not make the house empty, the accumulated possessions ...

3 ... together with them the men enjoy the pleasure of beauty and pleasant talk[10)]. From women, Buddhas, Pratyekabuddhas, ... (have come into the world)[11)].

4 Having heard that, and having become glad, the women say: Shame on the denouncers[12)], who ...

5 (who) was the paragon of virtue in the world, he the Buddha-god teacher speaks to us in every way.

6 ... we will hear the Law! ‖ Thereupon[13)] the Buddha-god the teacher (preached the Law) in such a way to the Śākya women.

7 (the second time)[14)], at the teaching of the Law, sixty thousand obtained the glory. The third time, at the teaching of the Law, forty thousand ...

8 ... profit came their way, as follows: three times at the teaching of the Law ...

Notes

1) The restored collocation *(seni)k śont* is the nominative feminine plural of Toch. A *senik śo*, for which see Gr., p. 322; cf. also B *senik śawa* (B 534 a 3). The beginning of this leaf corresponds to Ui. I. III, 3 a 11, and the last line to 4 a 15.
2) This sentence is not matched exactly by the Uighur text, cf. 3 a 16–17.
3) Cf. Ui. I. III, 3 a 19–20.
4) Cf. Ui. I. III, 3 a 23 ff.
5) Cf. Ui. I. III, 3 a 29 f.
6) Accusative plural masculine of Toch. A *śārwär**, the equivalent of Toch. B *śarware* 'arrogant'; cf. Ui. I. III, 3 b 1–2.
7) In this context, this form cannot be the nominative singular masculine of the demonstrative. It may be a postposition governing the locative, to be translated tentatively 'with respect to'.
8) The collocation *naṣ nākäm* in I.3 (YQ 1.32) b 6 suggests that *naṣ* may be very close in meaning to *nākäm* 'blame'. In the present passage, *naṣ* occurs in combination with the verb *nāk-*; it may be used as a quasi internal object of 'to blame'.
9) Cf. Ui. I. III, 3 b 12 ff.
10) Cf. Ui. I. III, 3 b 22–24.
11) Ibid., 24–25.
12) The form is genitive plural, probably of a deverbative compound similar in structure to Toch. A *ri-pāṣe* 'protector of the city'. The first element *ṣtāk* may permit an analysis as *ā*-case extended by emphatic *-k* of *ṣät* 'downwards'; it cannot be decided whether the verb stem involved is to be identified as *kruk-* or *ruk-*. If one wants to consider the possibility that *-kk-* in the verbal part of the compound was assimilated to the first occurrence of *-kk-*, *-rukke** could be derived from a *-rutke**, on the root *rutk-* 'fortbewegen', which would mean that the meaning of the compound could be reconstructed as 'one who is moving someone down'.
13) Cf. Ui. I. III, 4 a 3 ff.
14) Cf. Ui. I. III, 4 a 7.

III.4. YQ 1.23

Transliteration

YQ 1.23 1/2 [recto]

a 1 ///(trāṅkā)ṣ[1] tmāṣ kuc yāmās gautamṣi lāmtṣ ‖ paṭṭīni trāṇkāṣ

2 ///(prucca)[m]ñ(e) tsopatsāṃ[2] kālpe kucne tāṣ tāpreṃ māk kᵘlewāsaśśäl ṣiya-

3 (k) ///(mārka)mpalṣiṃ pruccamñeyis korpā · akāṃtsuneṣi pruccamñe yāmi-

4 (mār) ///(ka)r yāmāṣ[3] ‖ paṭṭīni trāṅkāṣ miṣisā[4] kākmartikāṃ kṣatrapai[5] kāk weñāṃ

5 ///[k](a)knu miṣi tāṣ cam tu kāsu āneñci pleṣār tme[6] ñuk ptāñkāt kāṣyāp mo-

6 (saṃ) ///(smimāṃ akma)lyo[7] wāskāñcä trāṅkāṣ hai paṭṭinī kucne tām weñāṣt gautami lāmtṣ ṣñi

7 ///canäkk ats taṃ trāṅkāmci ‖ capiccenaṃ[8] ‖ mā niṣpalāntwaṣ[9] mā pe spaktāṃ-

8 (nikāñcsāṣ) ///(ptāñkā)t kāṣṣinaṃ kāpñuneyā wsokonyā : wleṣāt māccāki kanakṣiṇāṃ ñemi

1.23 1/1 [verso]

b 1 ///r kusne caṣ[10] kanak ptāñkät kāṣyāp el eṣ kᵘcäṣne ptāñ<kat>[11] kāṣṣi ca-

2 (ṣ kanak) /// – · puttiśparāṃṣi se lāntuneyaṃ śkaṃ abhiṣek kālpātar tamyo tāṣ trā-

3 (ṅkiñcä)[12] ///s[e] lāntune abhiṣek kālpām mā naṣ ṣakkatsek śkaṃ klyom metrak

4 /// · puttiśparāṃṣi se lāntuneyaṃ śkaṃ abhiṣek kālpātrā ‖ tamyo taṣ

5 ///(kā)ṣṣi[13] kapilavāstu riyacä śmal naṣ ‖ tmāṣ kumnäṣ ceṭikā[14] ymāṃ

6 ///(ku)mnäṣ ‖ paṭṭinī trāṅkāṣ ceṭikā tā ṣet ‖ ceṭikā trāṅkā-

7 (ṣ) ///tmāṣ ṣu skamat prakassi wätkāṣñi · ppārksār kupre aśśi kly[o]-

8 (mant seyaśśäl)[15] ///[pa]ṭṭinī trāṅkāṣ mantne gautami lāts ptāñkāt kāṣyāp mosaṃ

Translation

YQ 1.23 1/2 [recto]

a 1 (Muktikā) says[1]: After that, what did the Gautamid queen do? ‖ Paṭṭinī says :

2 ... I obtained great advantage[2], when together with so many women ... that ...

3 ... in return for the advantages of the Law, I want to offer advantages in property.

4 ... (what) did she do[3] ? ‖ Paṭṭinī says: She called the overseer of the fields[4], the *kṣetrapati*[5], and told him ...

5 (when) this field has become ..., then you work it well and carefully. Then (?)[6], I (will) because of the Buddha-god the teacher ...

6 ... with a (smiling face)[7], the lay woman says: Oh, Paṭṭinī, what did you say? Queen Gautamī, (with her) own (hands) ...

7 ... precisely this indeed. I will tell you this: ‖ In the Capicce[8] [tune] ‖ Not (for want) of means[9], nor of female servants, ...

8 ... out of joy and love for the Buddha-god the teacher, has she herself made the jewel of a cotton cloth.

YQ 1.23 1/1 [verso]

b 1 ... whoever[10] will give this cotton cloth as a gift to the Buddha-god the teacher, and from whom the Buddha-god the teacher (will receive) this (cotton cloth), ...

2 ... he will also attain the ordination as an heir to the rank of Buddha. Thereafter (they) say[12] this: ...

3 ... no one will receive the ordination as an heir (to the rank of Buddha), except for the noble Metrak.

4 ... he will also attain the ordination as an heir to the rank of Buddha. ‖ Therefore then ...

5 ... the (Buddha-god) the teacher[13] will arrive in the city of Kapilavastu. ‖ Then comes Ceṭikā[14], walking ...

6 ... is arriving. ‖ Paṭṭinī says: Ceṭikā, where were you? ‖ Ceṭikā says:

7 then she orders me here to ask repeatedly: Ask when (with) the noble (son)[15] ...

8 Paṭṭinī says: When queen Gautamī for the Buddha-god the teacher ...

Notes

1) This beginning corresponds to Ui. I. III, 4 a 17, and the end of this leaf to Ui. I. III, 5 a 19.
2) Cf. Ui. I. III, 4 a 22 f.
3) Cf. Ui. I. III, 4 a 28–29.
4) The meaning of Toch. A *miṣi* is here non-metaphorically 'field, arable land', cf. Thomas, 1964, p. 126.
5) The two words *kākmärtik* and *kṣatrapai* seem to refer to the same person; final *-ai*, the reading of which is certain, in the latter term remains problematic. Since *pai* (with hiatus) is the Prakritic form of Skt. *pati-* 'master', one can suggest that *kṣatrapai* reflects the partial resanskritization of the Middle Indic form corresponding to a compound Skt. *kṣetra-pati-* 'master of the fields', of which Toch. A *miṣisā kākmärtik* would be a gloss.
6) The reading is certain, but the form may be slightly miswritten for *tmaṃ*, which fits the context, for the beginning of a sentence.
7) Cf. Ui. I. III, 4 b 4–6.
8) Stanza of presumably 4 x 12 (5/7) syllables; the last syllable of the fourth pāda is to be restored on the first line of the verso: probably the form of a demonstrative.
9) The expected form of the ablative plural is *niṣpaläntwäṣ*, but the reading is certain.
10) Cf. Ui. I. III, 4 b 19 ff.
11) This syllable has been left out by the scribe.
12) Cf. Ui. I. III, 4 b 24 ff.
13) Cf. Ui. I. III, 5 a 3 f.
14) Ibid., 5.
15) Cf. Ui. I. III, 5 a 14 f.

III.5. YQ 1.24

Transliteration

YQ 1.24 1/2 [recto]

a 1 /// (pu)[k](˳) wleṣānt˳[1] ‖ wāskāñc[ä]˳ tṛaṅkaṣ ceṣ śākkeṣiñi lāñś[ä]˳

2 /// (ce)ṣ˳[2] ptāñkat kaṣyāp˳ korpac yiñc[ä]˳ ‖ paṭṭini tṛaṅkaṣ˳ ka(r)˳

3 /// (tṛa(ṅ)[ka]ṣ˳ ñuk[3] penu yaśodharā lāṃtse ākṣiññaṃ˳ klyoṃant˳ ā-

4 (nändānaśśäl)[4]/// (wāskā)[ñc[ä]˳] [t]ṛaṅkaṣ˳ ñuk penu ptāñkat kaṣyāp korpac kalkaṃ˳ lcar[5] pont˳ ‖ praveśa-

5 (kk ār) /// [w](o)rpuṣ˳[6] wsā yokaṃ kanak tsaraṃ parmāṃ mahāprajāpati gautami śākkeṣi lāṃ-

6 (tṣ˳) /// [ku]pre[7] aśśi sām praṣt˳ maskatṛa · äntāne ñuk caṣ˳ wsālṣi ñemi putti-

7 (śpaṛaṃṣi) /// nāśi sas puttiśparṣināp cakravarttis lānt˳ nyagrodharāmṣi lāñci wa-

8 (rpiśke) /// (aśa)nyo gopikā lāts˳ nyagrodharāmac palkoṛaṣ tṛaṅkaṣ˳ ‖ ratisupaṃ[8] ‖

YQ 1.24 1/1 [verso]

b 1 /// (: ṣäk˳) tmāṃ ciñcraṃ k[u]lewāśśi kātkṣāt˳ plāntṣānt˳ p[u]kiṣ palskant˳ tuṅk˳ eṅkalyo[9]

2 /// (: w)[s](o)konyo ats˳ śl=āñcālyi tṣaṃ ytsi yātaṣ˳ eṅkal˳ kleś wikaṣṣ oki : 1

3 /// (sa)ṅkr(ā)maṃ[10] tsalporaṣ tṛaṅkaṣ˳ tṣaṃ sam śākeśśi kāmar yalyo puttiśpaṛaṃṣi

4 /// (tṛaṅka)ṣ(˳) sas˳ tkaṃññäktes[11] wampe puttiśpaṛaṃṣināp˳ bramñäktes wält s(˳) kekrā-

5 (syo) /// [pt]āñk[t]e yonac pont˳ winäseñc[ä]˳[12] ‖ acle[13] palkoraṣ˳ gaupikā lāṃ-

6 (ts˳ tṛaṅkaṣ˳) /// (o)ki · nyagrot˳[14] ṣtāmṣi ṣontis˳ śpālaṃ śākkeṣinäs˳ lāñcäsyo

7 /// (wä)[ṣpā] nu palkets˳ nätak˳ se kupre pat nu nätak markampalṣi

8 /// (ynā)[ñ]muneyā āsānaṣ kākatkuṣ˳ lāṃtsāṃ keneñc[ä]˳ ‖ ā

Translation

YQ 1.24 1/2 [recto]

a 1 ... they all made[1]. || The lay woman says: These Śākya kings ...

2 ... they[2] go to meet the Buddha-god the teacher. || Paṭṭinī says: Now(?), ...

3 (Ceṭikā) says: I[3] too will tell queen Yaśodharā (that) with the noble Ānanda[4] ...

4 The (lay woman) says: I too will go to meet the Buddha-god the teacher. – All leave[5]. || The interlude

5 (has come to an end.) || ... surrounded[6] ..., carrying the gold-colored cotton cloth in her hands the Śākya queen Mahāprajāpatī Gautamī ...

6 When[7] is the time going to be, when I ... with the rank of Buddha ... this jewel of a garment ...

7 ... lady, this royal (garden) of Nyagrodhārāma ... for the Cakravartin king with the rank of Buddha ...

8 ... queen Gopikā, having looked with (eyes ...) at the Nyagrodhārāma, says: || In the Ratisupa[8] [tune] ||

YQ 1.24 1/1 [verso]

b 1 ... he made glad (six)ty thousand lovely women; the thoughts of all rejoiced in love (and) passion.[9]

2 ... with joy indeed and hands placed together he will be able to come here, [and] he will drive away as it were the impurity of passion. 1

3 ... having gone inside the (Nyagrodhārāma) monastery[10], (queen Gautamī) says: Here, this (Cakravartin king) with rank of a Buddha ... by doing right away (?) for the Śākyas ...

4 (she) says: This ornament of the earth god[11], with thousand spokes ... of the god Brahman, with the rank of a Buddha, ...

5 ... all women pay homage[12] to the track of the Buddha-god. || Having seen[13] ..., queen Gopikā (says:)

6 ... like ... (surrounded) by Śākya kings at the head of the road of the Banyan[14] tree ...

7 ... certainly shining is my lord and son, or should I say the lord of the Law.

8 ... with respect, having risen from the throne they call out to the queen. ||

Notes

1) The beginning of the leaf corresponds to Ui. I. III, 5 a 20 ff., and its end to Ui. I. III, 6 a 16 ff.
2) Cf. Ui. I. III, 5 a 25–26.
3) Cf. Ui. I. III, 5 a 30 f.
4) Cf. Ui. I. III, 5 b 1.
5) The form *lcar* in the manuscript is a mistake for *lcär*; the same event is lengthily described in Ui. I, III, 5 b 4–5.
6) Cf. Ui. I. III, 5 b 6 ff.
7) Cf. Ui. I. III, 5 b 10 ff.
8) Stanza of 4 x 18 (7/7/4) syllables.
9) Cf. Ui. I. III, 5 b 21–23.
10) Cf. Ui. I. III, 5 b 28 f.
11) Cf. Ui. I. III, 6 a 1 ff.
12) Ibid., 5.
13) Same collocation as before, III.1 (YQ 1.21) a 4, *acle* with the verb *pälk-*; according to the context, Toch. A *acle* cannot be a proper name.
14) Cf. Ui. I. III, 6 a 10.

III.6. YQ 1.25

Transliteration

YQ 1.25 1/2 [recto]

a 1 /// p̲alkets̲ˎ[1] gautamṣi lāṃtse kanakṣi ñemi s̲aṃˎ t̲maṣ tr̲a-

2 (ṅktr̲a) /// (w)[p̲a]śune[2] pāk̲a̲r nāṃtsu cam kankaṃ : m̲antne polkātseṃ kropwatsu-

3 (ne) /// · k̲a̲tko napeṃṣās̲ˎ wsālu yetwesyo āṣāṃ wassi ñäktaśśi

4 /// ptāñk̲a̲t̲ k̲a̲ṣṣiyāp̲ˎ lyk̲a̲lyäˎ wsā yokāṃ yatsaśśäl̲ˎ s̲a̲m̲ˎ arṣaṣintr̲a̲[3]

5 /// (śā)kk[e]ṣi lāṃts̲ˎ tsaraṃ kanakyo ptāñk̲ät̲ˎ k̲a̲ṣṣinac kātse kakmur̲a̲s̲ˎ tso-

6 (pats̲a̲ṃ ynāñmuneyo) /// t[r̲a]ṅk̲a̲s̲ˎ ‖ kantsakarṣnaṃ[4] ‖ ysomo kāswone wināsamci nāt̲a̲k se : a-

7 (p̲ark̲a̲r) /// [s](e)wās k̲alpintr̲a : ts̲a̲lpiñcäˎ ñukk oki ñare lwāk̲a̲ṣ pretās̲a̲s̲ˎ : 1 ‖ ptā-

8 (ñk̲a̲t̲ k̲a̲ṣṣi) /// (t̲ma̲)ṣ̲(.)[5] gautamṣi lāts̲ˎ āmpi tsarnaṃ wsā yok̲a̲ṃ kanak̲ˎ eṃtsus̲ˎ tsopats̲a̲ṃ

YQ 1.25 1/1 [verso]

b 1 /// ñu wsā yok kanakṣi ñemi m̲a̲ccākyānā nāṇ̲a̲sku · ptāñk̲a̲t̲ k̲a̲ṣyā-

2 (p) /// (t̲a̲)myo[6] eṃtsit̲a̲r cas̲ˎ ñom k̲a̲lywāts kāruṇik k̲a̲ṣṣi wasaṃ tuṅkiñlu-

3 (neyo) /// (pu)tt[i]śpar̲a̲ṃṣi knānmuneyo s̲a̲s kanak̲ˎ kuprene[7] pissaṅkacˎ wawu tā(s̲)ˎ

4 /// (ka)[na]k̲ˎ eṃtsātr̲a ptāñk̲a̲t̲ k̲a̲ṣyāp̲ˎ el̲ˎ eṣ t̲a̲m ṣurmaṣ[8] ṣakkats̲ˎ klyom̲a̲ntā-

5 (p metr̲a̲kyāp) /// · taryāk wepi lakṣañi salu pyutkāseñcäṃ · puttiśpar̲a̲ṃṣi se

6 (lāntune) /// (ptā)[ñ]k̲a̲t̲ k̲a̲ṣṣi · gautamiṃ lātsac tr̲a̲ṅk̲a̲ṣˎ pissaṅkac gautami caṃ ka-

7 (nak̲ˎ)[9]/// (pi)ssaṅk penu yärkā yāmu tāśśi ‖ t̲a̲m kaklyuṣur̲a̲s̲ˎ[10] lā-

8 (ts̲ˎ) /// (kana)k̲(.) wleṣe m̲a̲nt nu t̲a̲s̲ˎ ptāñk̲a̲t̲ k̲a̲ṣṣi mā eṃtsit̲a̲rñi · t̲ma̲(s̲)ˎ

Translation

YQ 1.25 1/2 [recto]

a 1 ... shining,[1] this jewel of a cotton cloth, therefore by the Gautamid queen (is said?) ...

2 (her) skill(?)[2] has become evident in this cotton cloth. Like an accumulation of lightning,

3 ... a piece of clothing having exceeded human dresses in refinements, it is worthy of gods ...

4 ... it may go well[3] with the tender and gold-colored skin of the Buddha-god the teacher.

5 ... the Śākya queen with the cotton cloth in her hand, having come close to the Buddha-god the teacher, (with) great ...

6 she says: || In the Kantsakarṣaṃ[4] [tune] || I venerate your total goodness, my lord and son. A (long time) ...

7 ... may they have sons. May they be liberated like me from the hell, from the animals, from the ghosts. 1. || The Buddha(-god the teacher) ...

8 Then[5] the Gautamid queen having taken hold with both hands of the gold-colored cotton cloth, with great (respect ?) ...

YQ 1.25 1/1 [verso]

b 1 ... the new gold-colored jewel of a cotton cloth spun by myself. For the Buddha-god the teacher ...

2 Therefore[6] he may take it, the renowned compassionate teacher, (out of) love for us.

3 ... with the knowledge belonging to the rank of Buddha: When[7] this cotton cloth will be given to the Community, ...

4 ... (if) he takes this cotton cloth, he will give it as a present to the Buddha-god the teacher. For this reason[8], (will) the ... of the noble (Metrak) certainly ...

5 the thirty-two Lakṣaṇas will in their entirety appear on him. ... the ... of the heir with the rank of a Buddha ...

6 ... the Buddha-god the teacher says to queen Gautamī: Gautamī, you (give) this cotton cloth[9] to the Community!

7 ... the Community too will be honored by you. || Having heard that[10], the queen ...

8 ... I have prepared (this cotton cloth). Why is the Buddha-god the teacher not prepared to accept it from me? Then, ...

Notes

1) There are lacunae in the Uighur text at this point, but the beginning of this leaf corresponds roughly to Ui. I. III, 6 a 21, and its end to 7 a 4. Toch. A *pälkets* is the first word of a stanza of the type 20 (5/5/5/5)+22 (8/7/7)+10 (5/5)+15 (8/7).
2) The *pą* is last in a ligature; as a form of three syllables is to be expected according to the meter, should a reading *(w)pąśune* be considered? This form would be a variant of *opäśśune*, and the words *opäśśi*, *opäśśune* very characteristically occur in the context of skills. Otherwise, *wpäśune** would be the abstract based on a form *wpäś** or *wpäśi**, which had to be derived from the root *wäp-* 'to weave'; in that case, the hypothetic *wpäśune* should mean 'art of weaving'.
3) Cf. Ui. I. III, 6 a 28–29. The verb *arṣaṣiññ-* is a deadjectival stem comparable to *s*^{u}*kaṣiññ-* (Gr., p. 479). The underlying noun *aräṣ** appears to be unknown; is it to be considered a derivation of the stem found in Toch. B *ersna* 'shape'?
4) Stanza of 4 x 12 (5/7) syllables. For the following discourse, cf. Ui. I. III, 6 b 2 ff.
5) Cf. Ui. I. III, 6 b 10 ff.
6) Ibid., 16–17.
7) Cf. Ui. I. III, 6 b 20 ff.
8) Cf. Ui. I. III, 6 b 23 ff.
9) Cf. Ui. I. III, 6 b 28–29.
10) Ibid., 30 f.

III.7. YQ 1.26

Transliteration

YQ 1.26 1/2 [recto]

a 1 ///(caṣ kana)k̲ˎ[1] āṣānik̲ˎ ñwaṃ wākmatsa̲ṃ wsā yok̲a̲ṃ : ṃ̲accāk̲ˎ nāske

2 ///(pāp)[ṣ]ura̲ṣˎ : wärpitārñi wsitārñi mācarṣi tuṅk̲ˎ[2] p̲alko-

3 (ra̲ṣˎ) ///‖[3] pissaṅkac paṣˎ gautami pissaṅkac[ä]ˎ esmāṃ tñi kanak̲ˎ

4 ///−tāṣˎ : śla pissaṅk näṣˎ yärk̲a̲ssi k[u]prene tñi kri tāṣ gautami : pi-

5 (ssaṅkac) /// tsopatsa̲ṃ : 1 ‖ ta̲m[4] kaklyuṣura̲ṣˎ gautami lāṃtsˎ ptāñk̲ät k̲a̲ṣyāp̲akk atsˎ

6 ///(ptā)ñk̲ät k̲a̲ṣṣinac tra̲ṅk̲a̲ṣˎ ‖ kaṃtsakarṣnaṃ[5] ‖ caṣˎ ñwaṃ wsā yok̲a̲ṃ kanak̲ ṃa̲-

7 (ccāk̲ˎ) ///(purpā)rñy āṣānik̲ˎ pkanāñy ākāl pusārñi : kāruṃ pyāmtsār̲ˎ ñ[u]kā : śl=oko

8 ///(āknts uneyi)s tampewātsune[6] · kuprene gautamṣi lāṃtsˎ n̲a̲ṣṣ oki k̲a̲rsālyi ṣe-

YQ 1.26 1/1 [verso]

b 1 (ṣ) ///(saṃsā)raṃ ārkiśoṣṣiṃ s̲p̲arko tsopats ṃ̲askat̲a̲r kuprene teṣi ṣñi kapśi[7] ·

2 ///[p](i)ssaṅkac[ä]ˎ elyi ṣeṣ kuc prak̲ṣa̲lˎ kanak̲ˎ t̲ṃa̲ṣˎ ptāñk̲at k̲a̲ṣṣi trityo[8]

3 ///(gau)[t](a)mi pissaṅkac[ä]ˎ esmāṃ tñi n̲a̲ṣ penu yärkā yāmu tām̲ˎ pissaṅk pe-

4 (nu) ///1 nāṃtsusˎ āk̲a̲rnunt aśänyo āṣānikāṃ ānändānac[ä]ˎ lkāṣˎ[9] ‖ t̲ṃa̲-

5 (ṣ) ///[śl]=āñcālyi ptāñk̲ät̲ˎ k̲a̲ṣṣinac tra̲ṅk̲a̲ṣˎ[10] pruccamoṃtsˎ āṣānik̲ˎ tñi · gauta-

6 (mi) ///[pa̲]śśaṣiṃ malkeyo pyāṣtṣāt̲ˎ oksiṣāt̲ t̲amyo mācarṣi tuṅk̲a̲-

7 (ṣ) ///(ptāñ)[k̲a̲]t̲ k̲a̲ṣṣi tra̲ṅk̲a̲ṣ[11] tannekk atsˎ ānant̲ˎ purccamoṃtsˎ ñi gautami

8 ///(klopa)sunt̲ˎ : ṣñi p̲a̲śśaṣiṃ malkeyo ñi tāṣ kapśañi : pyāṣtṣā-

Translation

YQ 1.26 1/2 [recto]

a 1 Oh venerable one! I have just spun myself (this) excellent, gold-colored cotton cloth[1].

2 ... out of observance of proper behavior, you should accept (it) from me, you should put (it) on because of me, having recognized the love of a mother[2] ...

3 ‖[3] Give it to the Community, Gautamī, a cotton cloth given by you to the Community

4 ... To honor me together with the Community, if that is your choice, oh Gautamī. ... (to) the Community.

5 ... great ... 1. ‖ Having heard that[4], queen Gautamī, ... precisely to the Buddha-god the teacher ...

6 she says to the Buddha-god the teacher: ‖ In the Kaṃtsakarṣaṃ[5] [tune] ‖ (I have) just (made) this gold-colored cotton cloth ...

7 ... (accept it) from me, oh venerable one, fulfill my wish, put it on on my behalf! Show me compassion! With fruit ...

8 ... the power of (ignorance)[6]. If the Gautamid queen would be as knowledgeable as I am, ...

YQ 1.26 1/1 [verso]

b 1 ... in (the Saṃsāra) of the world a great loss will occur when...[7]

2 ... should have been given to the Community. What problem is there with the cotton cloth ? Then the Buddha-god the teacher (says) for the third[8] time:

3 (If,) oh Gautamī, (the cotton cloth is) given by you to the Community, I as well as the Community will be honored.

4 having become ... with tears in her eyes, (she) looks[9] at the venerable Ānanda. ‖ Then,

5 ... with palms put together, he says to the Buddha-god the teacher[10]: Of great importance, oh venerable one, to you, is Gautamī.

6 ... with the milk of her breast she has nursed you and brought you up. Therefore, for the love of your mother ...

7 the Buddha-god the teacher says[11]: Indeed in the very same way, Ānanda, is Gautamī of great importance to me.

8 ... (as I was wretched), with the milk of her breast did she nurse this my body.

Notes

1) The beginning of this leaf corresponds to Ui. I. III, 7 a 5 ff., and its end to 7 b 21 ff.
2) Cf. Ui. I. III, 7 a 8–9.
3) Now the Buddha replies to the queen Gautamī, cf. Ui. I. III, 7 a 11–15, the text of which is slightly different.
4) Cf. Ui. I. III, 7 a 16 ff.
5) Stanza of 4 x 12 (5/7) syllables.
6) Cf. Ui. I. III, 7 a 22–24; the Buddha is speaking.
7) At this point, the Uighur text is badly damaged, and cannot help the interpretation. The sequence *teṣi ṣñi kapśi* is obscure as to its segmentation and meaning.
8) Toch. A *trityo* 'for the third time' differs from the restored OT. *ikinti* in Ui. I. III, 7 a 31.
9) Cf. Ui. I. III, 7 b 5–7.
10) Ānanda is speaking, cf. Ui. I. III, 7 b 11 ff.
11) Cf. Ui. I. III, 7 b 17.

III.8. YQ 1.41

Transliteration

YQ 1.41 1/2 [recto]

a 1 (t) /// (ṇą)[ṣ pe]nu[1] ānanṭ, gautamṣiṃ lāṃtse lyutār yakte
pruccamo na-

2 (sam) /// (ṃąrkampal)[ṣ](i)nāṃ kapśañi pyāṣtṣe[2] sām ṇąṣ,
ṃkąltorāṣṣ aci wkąṃ wäknā

3 /// (wsā)luyo woseṃ · sām näṣ, ārkiśoṣṣiṣināṣ, yetwesyo[3]

4 /// yeteṃ sām[4] näṣ, wkąṃ wäknā kāpār yāmlaṃ śwātsintuyo
sasyā ṇą-

5 (ṣ nu) /// ārkiśoṣināṣ wṛąntuyo yairāṭ,[5] ṇąṣ nu tāṃ, klyoṃąnṭ,
okąt pā-

6 (kasyo) /// (oktuk o)[kąt pi[6] kleśāṣiṃ warṣ, ṭṃąkyok santānäṣ,
litkāṃ sām näṣ, ārkiśoṣi-

7 (nās pyāpyāsyo) /// (pyāpyā)[s]y[o] yete wāmpe[7] ‖ mā ṭąṃ,
wäśśi ānanṭ,[8] ṃąrkampalṣināp, prucca-

8 (mñeyis) /// [ya]tsi · ṭąmyo ṭąṃ, ānanṭ, gautamiṣ, kanakṣi ñemi
pissańki-

YQ 1.41 1/1 [verso]

b 1 (ṣ), /// [p](i)ssańk penu ‖ ṣpąṭ, toṣ, ānand[ä], pissańkaṃ kąlkonṭ,
elanṭ,[9]

2 /// aśśi toṃ, ṣpąt pissańkaṃ kąlkonṭ, elanṭ, neñc[ä], ‖ ptāñkäṭ,
ką-

3 (ṣṣi)/// (pis)[s](a)ṅkiṣ, el wawu · pissańkaṃ kąlko el, trąńktrą[10]
‖ ptāñkąṭ, neṣontā

4 /// (pissań)[k]aṃ kąlko el, trąńktrą[11] ‖ ṣāmañi pissańkiss atṣ,
el wawu pissa-

5 (ṅkaṃ kąlko el, trąńktrą)[12] /// (wa)w[u] · pissańkaṃ kąlko el,
trąńktrą[13] ‖ sne putkālune pąltsąkyo ṣā-

6 (mañi) /// kąlymeyā sparcwatrą · pissańkaṃ kąlko el
trąńktrą[14] ‖ aśśeṃ

7 /// (cä)[mplu]nyā ṣąrki tosmaṃ kąlymeyā sparcwantrą · pissańkaṃ
ką-

Translation

YQ 1.41 1/2 [recto]

a 1 I also[1], oh Ānanda, am of great importance beyond any doubt (?) for the Gautamid queen.

2 ... I nursed[2] her (Law-)body. She ... me from early childhood in every way ...

3 ... I dressed her with garments. She (adorned) me with the ornaments[3] of the world, ...

4 ... I adorned her. She[4] fed me with all kinds of food that had to be turned into bite-size pieces; I

5 (also) ... She washed[5] me with waters of the world; but I (washed) her with the noble eightfold ...

6 ... I (removed) the stain of the eighty-eight[6] Kleśas, and in the same way I freed her from the continuity. She (decorated) me (with flowers) of the world ...

7 ... I decorated and adorned[7] her with (flowers) ... || There are no two sides of it, Ānanda[8]. Of the advantage of the Law ...

8 ... to make. Therefore, oh Ānanda, should this jewel of a cloth (be given) by Gautamī to the Community.

YQ 1.41 1/1 [verso]

b 1 ... also the Community. || There are, oh Ānanda, seven kinds of Saṃghālambana[9].

2 ... (What) then are these seven Saṃghālambana? || The Buddha-god the teacher ...

3 ... a gift given to the Community is called[10] a Saṃghālambana. || The Buddha-god in the lead ...

4 ... is called[11] a Saṃghālambana.|| A gift given to the Community of monks indeed (is called[12] a Saṃghālambana.)

5 ... given ... is called[13] a Saṃghālambana. || With an undivided mind, ... (of a monk) ...

6 (if ...) one behaves correctly ..., it is called[14] a Saṃghālambana. || Of nuns ...

7 (if...) to the best of their capacity they behave correctly towards them, (it is called)[15] a Saṃghālambana.

8 (lko e̲l̲ tr̲a̲ṅktr̲a̲)[15] /// kāṣāri kñukum̲a̲ṣ̲ cesmaṃ s̲a̲rkiñco
śrāddheñ wrasañ[a][16] pi-

8 (If there are honored) those who wear the monk's robe around their neck, and among them there are after all pious beings[16], (it is called a) Saṃghālambana.

Notes

1) The beginning of this leaf corresponds to Ui. I. III, 7 b 24, and its end to 8 b 16 ff. In the Turfan version, only a few lines are left, cf. Tekin, Taf. 22, pp. 69–70; the recto and verso in Tekin's edition are to be reversed.
2) Cf. Ui. I. III, 7 b 28.
3) Cf. Ui. I. III, 7 b 31–8 a 2.
4) Cf. Ui. I. III, 8 a 3–4.
5) Cf. Ui. I. III, 8 a 6–8.
6) Cf. Ui. I. III, 8 a 8–9: *säkiz on artuqï säkiz*.
7) Cf. Ui. I. III, 8 a 12–13.
8) The four preceding words have no parallel in the Uighur text, see Ui. I. III, 8 a 13 ff. The new form *wäśśi* is interpreted as an adjective derived from *wäṣt-* 'twofold', and meaning 'having two sides', hence 'ambivalent, ambiguous'.
9) Cf. Ui. I. III, 8 a 19–20; Toch. A *pissaṅkaṃ kälko el* 'gift gone into the Community' translates the term Skt. *saṃghālambana-* 'supporting the Community', but is closer in meaning to Pali *saṃghagata-*.
10) The 1st kind of Saṃghālambana.
11) The 2nd kind.
12) The 3rd kind, cf. the end in Ui. I. III, 8 b 1.
13) The 4th kind, cf. Ui. I. III, 8 b 2–4.
14) The 5th kind, cf. Ui. I. III, 8 b 4–7.
15) The 6th kind, cf. Ui. I. III, 8 b 7–12.
16) The 7th kind, ending in the beginning of next leaf, cf. the somewhat different description in Ui. I. III, 8 b 12–17.

III.9. YQ 1.20

Transliteration

YQ 1.20 1/2 [recto]

a 1 (ssaṅkaṃ kalko el tränktra) /// (tsopa)tsäṃ päññis śämlune
pākar naslune träṅkäm[1] · kuc pra-

2 (kṣal) /// [ne]yo sākroneyo klaṣmuneyo kaknu ñemi pissaṅkṣi[2]

3 /// (ṣā)mnis lañcluneyum klyom pissaṅk : puk kāswoneytu
yne-

4 (ś ypantra) /// (ārkiśo)ṣṣis dakṣinak : tamy=ānant kusne
pissaṅkis yärk yaṣ ptāñkte

5 ///[3] tmaṣ gautami lāts pältsaṅkāṣ kus aśśi tom śäk
śtwar pi pudga-

6 (lik) /// (ptāñ)[ñ](ä)kte el wawu pudgalik el träṅktra[4] ·
prattikaptāñkte wawu pudgalik[5]

7 /// (anāgāme)[s](.)[6] anāgāmuneyac[ä] spaltkasuntāp[7] ·
sakradāgāmes[8] sakradā-

8 (gāmuneyac[ä])[9] /// (s)[pa]ltkasuntāp[10] · parneṣiṃ
kāmavitarāges riṣakyāp[11] · pāpṣunt o-

YQ 1.20 1/1 [verso]

b 1 (sit)[12] /// wrasaśśi el wawu pudgalik el träṅktar[13] ‖
tmaṣ[14] śuddhodaṃ lā-

2 (nt) /// [p]t[ā]ñkat kaṣṣinā ākāśś oki sne mem sne āk wewñu ·
pudgalik wrasa-

3 (śśi) /// ptāñkat[15] kaṣṣi śākkeśśi paltsak karsoraṣ träṅkaṣ
lweṃ cmolaṃ tatmuntāp

4 /// (cmola)ntwaṃ · puk akaṃtsuneytwäṣ sne wärce maskantra
‖ puk[16] śäkrant wramaṃ mā

5 /// [el] eluneyā · wälts cmolantwaṃ[17] puk
akaṃtsuneyäntwäṣ sne wä-

6 (rce maskantra) /// [e]luneyā · śäk tmāṃ cmolwaṃ[18] puk
akaṃtsuneytwäṣ sne

Translation

YQ 1.20 1/2 [recto]

a 1 ... I speak[1] about the manifestation of the coming of great merit. What is the problem?

2 ... having materialized by ..., blissfulness [and] patience, the jewel of a Community[2] ...

3 ... the noble Community which profits from a monk's leaving (the house), ... all virtues

4 ... receiver of gifts ... of the (world?). Therefore, o Ānanda, whoever pays homage to the Community, (also) to the Buddha ...

5 ...[3] || Then, queen Gautamī thinks: What then are these fourteen Pudgalika (gifts) ?

6 ... a gift given to the Buddha-god is called[4] a Pudgalika gift. A gift given to a Pratyekabuddha (is called) a Pudgalika[5] (gift);

7 ... to (an Anāgāmin)[6]; to someone striving for[7] the status of Anāgāmin; to a Sakṛdāgāmin[8]; to (someone striving for the) status of Sakṛdāgāmin[9]; ...

8 ... to someone striving for[10] (the status of Srotaāpanna); to the ... ascetic[11] unconcerned with desire; to someone who has observed (the proper behavior)[12]; ...

YQ 1.20 1/1 [verso]

b 1 ... a gift given to living beings is called[13] a Pudgalika gift. || Then[14], ... to the king Śuddhodana ...

2 ... said by the Buddha-god the teacher (to be) like the sky without measure [and] without end. The Pudgalika (gift) ... to beings

3 The Buddha-god[15] the teacher, having understood the thought of the Śākyas, says: To one born in the existence of the animals

4 ... in (a hundred) births they are without privation from all possessions. || To one who has not (observed) all[16] ten good things,

5 ... by giving a gift ..., (they are) without privation from all possessions in a thousand births[17].

6 ... by giving ..., (they are) without (privation) from all possessions in hundred thousand births[18].

7 (wärce m̲a̲skantr̲a̲) /// (kleśā)[s w](a)wikuntāp̲, el̲, wawurā kor
śäk̲, tmāṇ̲a̲ntu cmol̲a̲ntwaṃ[19] pu-

8 (k̲, ak̲a̲ṃtsuneytwäṣ̲, sne wärce m̲a̲skantr̲a̲) /// (spa)ltkasuntāp̲,
el wawurā sne mem̲, sne kaś̲, cmol̲a̲ntwaṃ[29] o-

7 ... having made a gift to someone who has driven away (the Kleśas), (they are without privation from) all (possessions) in a trillion births[19].

8 ... by giving a gift to someone who is striving ..., in births[20] without measure [and] without number ... the (fruit) ...

Notes

1) In the Uighur text, the end of the verso of the 8th leaf is partly destroyed, with complete loss of about 5 lines.
2) Cf. Ui. I. III, 8 b 24.
3) The lines 3–5 contain remnants of a stanza of the type 4 x 25 (5/5/8/7).
4) The 1st kind of Pudgalika gift, cf. Ui. I. III, 9 a 1–3; Toch. A *pudgalik* is a borrowing of the Buddhist term Skt. *pudgalika-*, Pali *puggalika-* 'particular, individual'.
5) The 2nd kind, cf. Ui. I. III, 9 a 3–4.
6) The 5th kind, cf. Ui. I. III, 9 a 7–8.
7) The 6th kind, cf. Ui. I. III, 9 a 8–10.
8) The 7th kind, cf. Ui. I. III, 9 a 11–12.
9) The 8th kind, cf. Ui. I. III, 9 a 13–14.
10) The 10th kind, cf. Ui. I. III, 9 a 16.
11) The 11th kind, cf. the mutilated text in Ui. I. III, 9 a16–18.
12) The 12th kind, cf. Ui. I. III, 9 a19–20.
13) The 14th kind, cf. the mutilated text in Ui. I. III, 9 a 22 ff.
14) The end of the recto of the 9th leaf of the Uighur text is lost, and the lacuna covers about five lines. The Tocharian text reports the thoughts of the Śākya noblemen, beginning with the king Śuddhodana.
15) Cf. Ui. I. III, 9 b 2 ff.
16) Cf. Ui. I. III, 9 b 7 ff.
17) Cf. Ui. I. III, 9 b 9–10.
18) Cf. Ui. I. III, 9 b 13.
19) Toch. A *kor* is used to multiply *śäk tmänäntu*, hence the translation 'a trillion'; compare Ui. I. III, 9 b 17.
20) Cf. Ui. I. III, 9 b 21.

III.10. YQ 1.18

Transliteration

YQ 1.18 1/2 [recto]

a 1 (ko) ///(tmạ)ṣạk[1] lyutār sne memˎ sakrạdāgāmuneyacäˎ
spaltka-

2 (suntāpˎ) ///[ku]sˎ plāc naṣˎ prattikaptāñkte wawurā · tmạṣạkˎ
lyutār ku-

3 (s) ///gautami lāmtsˎ ptāñkạtˎ kạṣṣiṃnac trạṅkạṣ kus nu
tine[2] āṣā-

4 (nikˎ) ///(ā)lāsˎ ālam wcanäṣˎ wākạm nämˎ[3] ‖ ptāñkätˎ kạṣṣi
trạṅkạṣˎ tsopa-

5 (ts) ///(ṣom)m (o)kākˎ ṣāmaṃ[4] kentrạ · camaṃ kạlymeyā
sparcwatạrˎ · pukˎ pissaṅkạntu

6 ///(a)ts yärkā yatrạ · āśai nu punerāpnawatti ṣolāraṃ pkaṃ sne
putkālune

7 ///‖ pudgalikˎ el nu kᵘcaṃne kạlymeyā spārtwäṣˎ caṃạṣṣ atsˎ
pñi ṃạska-

8 (tarˎ) ///(pudga)likˎ elˎ ṣoṃạṣṣ atsˎ pñi tạmnäṣṣạṃ ‖ maitraṃ[5] ‖
kuprene gautami

YQ 1.18 1/1 [verso]

b 1 ///[m] m[ā] naṣạlˎ : kuprene nunakˎ pissaṅkacc etˎ gautami :
pissaṅkˎ

2 ///[t]āṣṣ āṣānikˎ pissaṅkacäˎ elˎ esaṃˎ[6] ‖ ptāñkạt kạṣṣi ānäntāṃ

3 ///(pi)ssaṅkˎ kākropu tāṣˎ tmaṃ tu caṃ kanakṣi ñemi cārit
pyāṃˎ · ā-

4 (nantˎ) ///(1)[ā]tsˎ trạṅkạṣˎ äntāne śāriputrāṃ maudgalyāyanäṣṣ
aci[7] ārāntā-

5 (ñä)[ˎ] ///(tā)keñcäˎ sạṃˎ tṣaṃ ysomo pissaṅk trạṅktạrˎ[8] kucc
aśśi nu ptāñkạt kạṣṣi

6 ///(ś)[ā]kkeñäˎ[9] kātkmāṃ nāṃtsuṣˎ ptāñkạt kạṣyāp peṃ
wināseñcäˎ tri

7 ///(wāwle)ṣurạṣˎ śākkisạṣ lacäˎ ype ypeyā puttiśparṣṣāṃsˎ
wlesa-

8 (nt) ///(wkạṃ) wäknā bārāṇas rimṣạṣˎ yärkantˎ wärpnāmāṃ[10]
bārāṇa-

Translation

YQ1.18 1/2 [recto]

a 1 Beyond that[1], to someone striving without measure for the status of Sakṛdāgāmin ...

2 What is the sense of giving to a Pratyekabuddha? Beyond that, (what) ...

3 ... queen Gautamī speaks to the Buddha-god the teacher: But what is (the difference) between the two[2], o venerable one?

4 (or) is it[3] a weak difference between the two? || The Buddha-god the teacher says: Big ...

5 ... (if) one invites only (one) monk[4] ..., and treats this one correctly, all Communities ...

6 ... (if) one pays homage precisely to ..., (if one gives) shelter (?) up to birth in a new existence, in all without making a difference ...

7 || If to anyone someone correctly gives a Pudgalika gift, from this action indeed there arises merit.

8 ... a Pudgalika gift, even a single one produces merit. || In the Maitär[5] [tune] || When, oh Gautamī, ...

YQ 1.18 1/1 [verso]

b 1 ... is not to be ... When you again give to the Community, oh Gautamī, the Community ...

2 (If this) is (so), I will give[6] a gift, o venerable one, to the Community. || The Buddha-god the teacher ... Ānanda ...

3 ... when the Community is assembled, then you handle the matter of the jewel of a cotton cloth, oh Ānanda!

4 ... queen (Gautamī) says: When, beginning with Śāriputra and Maudgalyāyana[7], the Arhats ...

5 ... they will (be) ..., they as a result will be called[8] the entire Community. How if the Buddha-god the teacher ...

6 ... the Śākyas[9] having become overjoyed, they venerate the feet of the Buddha-god the teacher, three (times) ...

7 ... having accomplished ..., he left the Śākyas and from land to land (did) the deeds belonging to the rank of a Buddha.

8 ... receiving homage[10] in all manner of ways from the inhabitants of the city of Benares, ... (close to the city of) Benares ...

Notes

1) Cf. Ui. I. III, 9 b 22. In the Uighur text, the end of the verso of the 9th leaf is missing; hence, there is no precise equivalent for the first three lines of this leaf.
2) These are the Saṃghālambana gift and the Pudgalika gift.
3) This question finds an equivalent in Ui. I. III, 10 a 1–2; for the answer of the Buddha, see Ui. I. III, 10 a 4 ff.
4) Cf. Ui. I. III, 10 a 5–6.
5) Stanza of 4 x 12 (5/7) syllables. The following text corresponds to Ui. I. III, 10 a 16–21
6) Here, Gautamī is speaking, cf. Ui. I. III, 10 a 22–24.
7) Cf. Ui. I. III, 10 a 29–30; the six last lines of the recto of the 10th leaf are badly damaged.
8) Cf. Ui. I. III, 10 b 2.
9) Cf. Ui. I. III, 10 b 6 ff.
10) The end of the fragment corresponds roughly to Ui. I. III, 10 b 14 ff., but the arrival of the Buddha in Benares is narrated with less details in the Uighur text.

III.11. YQ 1.19

Transliteration

YQ 1.19 1/2 [recto]

a 1 (s riyac kātse) /// (bārāṇas ri)ṣi citrarathe waṣṭa lmo[1] · śnac
palkoraṣ, traṅkaṣ pa-

2 (klyoṣ,) /// (gautami)s kanak palkoraṣ, ṣpat wäknā pissaṅkaṃ
kalkont[2] e-

3 (lant,) /// wrasañ[ä], māk, wäknā pissaṅkantu yärkā ypantra ‖
wa-

4 /// kātse keṃnn ats, tāpark, ptāñkte markampalaṃ
wsokone[3] kalpoṣ na-

5 (samas,) /// (po)[sā]c[ä], kucyo waṣaṃ sarkā keṃ palkuneyo yāmu
omaskeṃ lyalypu[4] nutā-

6 (tra) /// (kāsu we)ñāṣt, klyomiṃ[5] · ṣu piṣ, rṣiwataṃ saṅkrāmaṃc
pineṣ, kuprene ysomo

7 /// (p[u]kkā)kāc cesmi waṣ, ārts koṃ yärk, pyāmaṣ, ‖ śäṃ traṅkaṣ
tamne pyāmaṣ,

8 /// tkaṃ rmoraṣ, traṅkaṣ, ‖ vanapraveśaṃ[6] ‖ puk, praṣṭaṃ ñī
puk, pissa-

YQ 1.19 1/1 [verso]

b 1 (ṅk,) /// yärk, ritwässi : konaṃ wu näṣ, pissaṅkaṣ, ṣāmnās
kenmār[7] piṃ-

2 (twātac[ä],:) /// (saṅka)[s]th(e)r traṅkaṣ kāsu kāsu dānapati
wärpācci pissaṅk, sākat, lmoryo

3 /// (ā)[r]ts k[oṃ] kṣar kākatku ṣñi waṣtaṃ wles yāmuraṣ,
āṣtraṃ wsālu wasu · snum,

4 (pyāpy·) /// (ṣāmnā)[śś]i śämlune lok aśśi lkāṣ, · śmeñc ats,
dakṣinakī tmak, korpac[ä], yṣaṃ,

5 /// (śaśä)lpuraṣ, śpālmeṃ āsānā lmaṣtarm, śpālmeṃ śwātsi
yoktsiyo yä-

6 (rk...)[8] /// (k)[ā]katku ñwaṃ wsālu wasu tsaraṃ snum
pyāpyo waṣtwaṣ, lantura-

7 (ṣ,) /// ārśo näṣ, aṣtam konaṃ[9] kalpāl ṣem, dakṣinakaṣ, :
parśes yā

8 /// ymāṃ sarmar wärsmāṃ ṣto semā sok ṣik tāsmāṃ :
mokoneyo yo-

Translation

YQ 1.19 1/2 [recto]

a 1 ... a man of means of the (city of Benares), Citraratha.[1] Having noted his wife, he says: (Listen), ...

2 ... having seen the cotton cloth of (queen Gautamī), ... gifts to the Community (Saṃghālambana) of seven kinds[2] ...

3 ... (all) living beings ... pay their respect to the Communities in many ways. ‖ (... the man of means ...)

4 ... close, (we were) wrong indeed. Now (we) have attained the joy of the Buddha's Law[3] ...

5 ... let us begin! How will we do away with the bad consequences of the actions done by us incessantly under the influence of heretic views ?[4]

6 You have spoken (well),[5] noble lady! Come here! Let the two of us go to the Ṛṣivadana monastery! When ... together ...

7 Let us call (the monks)! Let us pay homage to them every day! ‖ The wife says: Let us do it in this way!

8 ... having bowed to the ground ... says: ‖ In the Vanapraveśa[6] [tune] ‖ All the time, the entire Community ... by me ...

YQ 1.19 1/1 [verso]

b 1 ... to pay homage. On one day I will invite[7] two monks from the Community to (give them) alms.

2 ... the head of the monastery says: Good, good, you giver of gifts, the Community has received from you, sitting quietly, ...

3 Every day having risen early in the morning and performed the tasks in his house, having put on clean garments, ... perfumed (flower) ...

4 ... the coming of the (monks), he sees already from a distance. When the receiver of alms arrive, he goes to meet them.

5 ... having made them (enter) he makes them sit down on the seat of honor, he (honors[8] them) with excellent food and drink, ...

6 ... having risen, having put on new garments, with a perfumed flower in his hand, having left the house, ...

7 ... today, on the eighth day,[9] I was to meet the receivers of alms, ...

8 ... going, practicing ..., with the support of a stick (?) ... walking slowly, by old age, ... track (?) ...

Notes

1) Cf. Ui. II. III, 10 b 16.
2) For this line and the following line, compare Ui. II. III, 10 b 22–26 and in the Turfan version, Taf. 25, recto (Tekin, p. 74).
3) Cf. Ui. II. III, 10 b 27–29.
4) Cf. Ui. II. III, 11 a 1–3.
5) Cf. Ui. II. III, 11 a 5–6 and Taf. 94, "Rückseite" (to be turned over) = recto, lines 3–4 (Tekin, p. 222).
6) Stanza of 4 x 14 (7/7) syllables.
7) Cf. the Turfan version, Taf. 25, verso (Tekin, pp. 74–75).
8) For this line and the preceding line, cf. Ui. II. III, 11 b 3–8 and Taf. 94, "Vorderseite" (to be turned over) = verso (Tekin, p. 222).
9) Cf. the Turfan version, Taf. 92, recto (Tekin, p. 221). - In the Turfan text of Maitrisimit, the fragments 25+94 belong to the 13th leaf and the fragments 92+99 belong to the 14th leaf of the third chapter, corresponding to the third act of the Tocharian A text.

III.12 YQ 1.27

Transliteration

YQ 1.27 1/1 [recto]

a 1 /// p̲, ajiteṃ ṣāmnaśśäl̲, citrarathes waṣtwaṃ piṃtwātac[ä], ytsi

2 /// (metra)k̲a̲[ṃ]nyo ajiteṃ wires kāwälte̲n̲a̲s ṣāmnāṣ̲ t̲a̲lśināss oki

3 /// · t̲m̲a̲k cami yutkālune pāk̲a̲r tāk̲, kr̲a̲mpon̲t̲, p̲a̲ltṣa̲kyo[1] ā-

4 (ṣānikāṃ) /// ·ñ· sne parnāp kucne ārśo aṣṭami parnon̲t̲, konaṃ : wire ṣāmnāñ[2] ka-

5 /// −ne moklāsaṃ moklāśśi yärk̲, yāmurā tsopaṭs̲, par̲a̲ṃ : wire ekre kā-

6 (wältenāñ) /// 1 ‖ t̲m̲aṣ̲, āṣānik̲, metrak̲, citrarathes kr̲a̲mpālune p̲a̲lkor̲a̲ṣ̲, aji-

7 (tenac)[3] /// (ṭs̲a̲)lpāluneṣiṃ ākālyo waṣ̲t̲a̲ṣ̲, lantuñcäs̲, ptāñkte ākl̲a̲ṣlyes̲, mo-

8 (klās ...) /// [t](s̲a̲)lpālune ākālyo waṣ̲t̲a̲ṣ lantu ptāñäkte ākal̲ṣ̲a̲l̲, tāṣ̲, : kā-

YQ 1.27 1/2 [verso]

b 1 /// [m̲a̲]skat̲a̲r konaṃ śtwarāk̲, tmānis̲ p̲a̲t̲, yärk̲, wärpnātsi : kuc prak̲ṣ̲a̲l̲, wir̲,[4]

2 /// (tr̲a̲)ṅk̲a̲ṣ̲ t̲a̲mne tu tāp̲a̲rk̲, caṣi m̲a̲rkampal pākṣiñ m̲a̲ṃtne s̲a̲s̲, pkaṃ ṣiya-

3 (k) /// (t̲m̲a̲)ṣ̲, ptāñk̲a̲t k̲a̲ṣyāp̲, yātñal̲ s̲a̲s̲, mā was̲a̲ṃ ‖ t̲m̲aṣ̲, citrarathe kātse kakmu-

4 (r̲a̲ṣ̲,) /// (kr̲a̲mpo)n̲t̲, p̲a̲ltṣa̲kyo tsru caṃ winässi lek̲, yāmur̲a̲ṣ̲, tr̲a̲ṅk̲a̲ṣ̲, pic[ä], ane

5 /// prāryo ṣ̲a̲rp̲a̲smāṃ tr̲a̲ṅk̲a̲ṣ̲, plam̲a̲s̲, · t̲m̲a̲ṣ wärce spaktānikāṃ ats̲,

6 /// śśäl̲, raritwun̲t̲, sne ynāñmuneyo sukor̲a̲ṣ ṣoma k̲a̲lyme ṣ̲m̲a̲-

7 (ṣ) /// (wä)rp[o]r̲a̲ṣ̲, waltsurā tsru caṃ citrarathes̲ m̲a̲rkampal̲, ākṣiññur̲a̲-

8 (ṣ) /// (n̲a̲)ṣ̲[.] ārśo parnon̲t̲, aṣṭami konaṃ sne par̲a̲ṃ m̲a̲skamār̲, k[u]ya-

(lte)

Translation

YQ 1.27 1/1 [recto]

a 1 ... together with the monk Ajita, to beg for alms in the house of Citraratha

2 (Metr)ak and Ajita, young and attractive monks like ...

3 Thereupon his sorrow came to the fore, and with a worried mind[1] (to the venerable) ...

4 ... of me, a person without status, when today on the glorious eighth day, young monks[2] ...

5 ...among the old ones homage to the old means great glory; young, empty, (attractive) ...

6 Then the venerable Metrak having noted Citraratha's sorrow, to Ajita[3] ...

7 ... those having left the house, wanting salvation, the (old ones) ..., the disciples of the Buddha ...

8 having left the house, wanting salvation, he will be a disciple of the Buddha. ...

YQ 1.27 1/2 [verso]

b 1 is (in a position) to receive every day the homage to the Stūpa consisting of 400,000 [coins]. What is the problem? Young[4] ...

2 ... says: This being the case, you pronounce now for him the Law, so that he is in everything together ...

3 Then he is to be controlled by Buddha-god the teacher, not by us. ‖ Then Citraratha, having come close, ...

4 with a (worried) mind having made only some weak gesture of veneration, says: Go inside ...

5 pointing with his finger, says: Sit down! Thereupon, an inferior servant indeed ...

6 having brought (?) without the due respect combined with ..., he sits down by himself...

7 having received ..., and having briefly proclaimed some basic teaching of the Law to Citraratha, ...

8 I am today on the glorious eighth day without status. Why?

Notes

1) Cf. Uighur text, Turfan version, Taf. 99, "Rückseite" (to be turned over) = recto, lines 4–5 (Tekin, p. 225). For this leaf, there is no matching text in the Hami version of Maitrisimit.
2) Cf. Taf. 99, recto (ibid.), lines 7–9.
3) Cf. Taf. 92, verso, lines 4–7 (Tekin, p. 221).
4) Cf. Taf. 99, "Vorderseite" (to be turned over) = verso, lines 3–7 (Tekin, p. 224).

2.4. Act V

V.1. YQ 1.39

Transliteration

YQ 1.39 1/1 [recto]

a 1 /// waṣtu ṣontaṣ, orpaṅkaṣ, lāñci waṣtu ṣtāmantu kartkālaṣ) ///
2 /// [·i ·ai] saṃ, yetwe wampe yātlune karparaṃnyo kaknunt, ma ///
3 /// nāṃ tkanā ri rīyac[ä], śtwar ñemintwāṣinā[ñ[ä],] ///
4 /// (ṣt)ā[ma]ntu ñemiṣi kartkālyi ñemiṣi[na](ṣ,) ///
5 /// (vaiḍu)ri ñemiṣinäs yokmas pā[k ·] ///
6 /// ṣ(,) pkiṣ, wärpāl(y)i /// [1)]

YQ 1.39 1/2 [verso]

b 3 /// [ra]ṣ po[ṃ]tsā[ṃ] ketu[m](ati riyā) ///
4 /// (tā)m nu ketumati riyaṃ śodhan[e] ///
5 /// (ketu)mati riyaṃ lkāṣ kusne tmaṃ kuc yä[rm](aṃ) ///
6 /// (tā)m ketumati riyā mandārak, kuśeśaiyä ///
7 /// (jambu)[dv](ip an)[n](e) ketumati ri sām maṃsuss oki : waṣtu ṣontañ[(ä)], ///
8 /// suk, tsinātsi tspok, lkātsi war puk, skaṣikk ats : ratnadvi[p,] /// [2)]

Translation

YQ 1.39 1/1 [recto]

a 1 ... houses, streets, balconies(?), royal palaces, trees, ponds, ...

2 ... furnished with ornament, decoration, majesty, glory, ...

3 ... on the ground of ..., towards city after city, (there are rivers) made of the four jewels ...

4 ... trees; jeweled ponds ... the ... with jewels ...

5 ... gates made of jewels as lapis lazuli ...

6 ... to be enjoyed by all ...[1)]

YQ 1.39 1/2 [verso]

b 3 ... (over) the whole (city of) Ketumatī ...

4 ... And in this city of Ketumatī (there are two demon kings called) Śodhana (and Upaśodhana)

5 ... (Śodhana) inspects the city of Ketumatī, whatever (there is) here and to what extent ...

6 (Upaśodhana causes flowers) of the coral tree, of water-lilies (to rain) over the very city of Ketumatī ...

7 ... within the (Jambu)dvīpa this city of Ketumatī, ... as it were; houses, streets, ...

8 ... (is) good fortune; touching, taste, seeing, smell – all is of good fortune indeed. (Like) a jewel island ...[2)]

Notes

A detailed commentary of this text has been given in TIES 1 (1987). Only additional remarks are included here.

1) The 6 lines remaining on the recto side are badly damaged. But with the help of the Old Ui., one can get the general meaning. Here we have a description of the city of Ketumatī, the birthplace of Maitreya. The verso permits an identification of the passage as belonging to the 5th act of the drama, cf. the fragments of the Old Ui. text (edition and translation by Tekin, pp. 90–97). But the recto text cannot be matched with specific parts of the Turfan version of the Uighur text. Therefore, the translation has to rely almost exclusively on our understanding of the Tocharian text.

   In the line a 1, *orpaṅkäs* and *kärtkäläs* are clearly accusative plural forms; hence the remaining nouns are to be interpreted as accusative forms too. For *lāñci-* (in itself a singular form) as the first element of a compound, cf. TS. A 318 b 5: *lāñci-waṣtäntu.*

   In the second line, the noun forms *yetwe, wampe, yātlune, kärparäṃ* are extended as a group by postposed *yo* 'with' (cf. Gr. § 352). The past participle *kaknunt* may be a feminine nominative plural form; it would be in agreement with the subject of this sentence, which can be feminine plural, like *waṣtu* 'houses' or *ṣtāmäntu* 'trees'. In a 3, *-nāṃ* is probably the ending of the feminine accusative singular of an adjective (possibly in *-ṣi*) modifying *tkan-ā* 'on the ground'. The syntagma in the allative singular *ri rīyac*^{ä} requires an interpretation as a distributive construction. The noun modified by the feminine plural nominative *ñemintwāṣināñ* cannot be identified.

   In the fourth line, the restoration of *(ṣtā)mäntu* is obvious. Afterwards, *ñemiṣi* instead of expected *ñemiṣiñi* modifying *kärtkälyi* suggests an analysis of the adjective-noun sequence as a compound, similar to *lāñci-waṣtu*, 1st line. The masculine plural accusative modified by *ñemiṣinä(s)* cannot be supplied with sufficient certainty.

   The use of *yokäm* 'gate' as a masculine noun in a 5 contrasts with its feminine gender in TS. A 253 a 7: *koṃ-pärkāñcāṃ yokmā* 'by the eastern gate'.

   In line a 6, *pkis* is the genitive singular form of *puk* 'all' (Gr. § 265). The noun modified by the nominative singular feminine *wärpälyi* cannot be identified. – The two last lines of the original recto are lost.

2) The first line of the reverse side is actually the third line of the original leaf. Line b 3 has its parallel in the Old Ui. text, 13th leaf of the fifth chapter, reverse side (cf. Tekin, Taf. 139, p. 96), lines 1–4.

   Śodhane (b 4) as the name of a Yakṣa, meaning in Sanskrit "Cleaner", recurs in TS. A 253 a 8, a passage from the beginning of the 12th act; *Upaśodhane* (meaning "Assistant Cleaner", so to speak), to be supplied for b 6, is also attested in TS. A 253 a 8.

   The word *mandārak* in b 6 is a borrowing from Skt. *mandāraka-* 'Erythrina Indica': it is one of the 15 trees in Paradise. In TS. A 312 b 6, we read *mantārak-(pyā)ppyāñ* 'mandāraka-flowers'. The word *kuśeśaiyä* is also a borrowing from Skt. *kuśeśaya-* 'water-lily'.

   The form *mamsuss* occurs in b 7 next to two feminine nominative singular forms, *ri* 'city' and the demonstrative *sām* 'this'; *-ss* is the variant of *-s* expected

before *oki* 'like, as'. A feminine nominative singular in *-us* is found only in past participles; hence, *mamsus* is to be identified as derived from an otherwise unattested verb stem *mäs-*. Its meaning remains uncertain, not the least because *oki* points to metaphorical use. The alternative solution of introducing a word boundary before *amsuss* and considering this form a feminine of hitherto unknown *amsu* is to be dispreferred as adjectives in *-su* have feminine nominatives in *-ṃts* (cf. Gr. p. 31).

Concerning line b 8, the Old Ui. text, ibid., lines 22–24 runs as follows: "All who have seen, heard, touched, smelt, and tasted that are always happy." The Uighur equivalent makes reference to the five senses, the Tocharian text lists only four (two as infinitives, two as normal nouns). In the expression *skaṣikk ats*, the word *skaṣi* is a reduced form of *s"kaṣi*, derivative of *suk*, vide Gr. § 44d. It may be surmised that the fifth of the senses was named in the lacuna at the beginning of b 8; as the metrical structure of the pāda partly preserved seems to have been 7/7/4, a tentative reconstruction (: *puk̲ wrasaśśi klyossi) suk̲ tsinātsi tspok̲ lkātsi war puk̲ skaṣikk ats̲* : may be proposed, which could be rendered: '(To all beings hearing is) good fortune, touching, taste, seeing, smell – all is of good fortune indeed.' The difference in the use of infinitives and primary nouns can easily be explained by the need to fill a colon with the internal substructure 4/3, which would have prevented the insertion of *tspokiñtsi* and *wärstsi* (or, for that matter, of *tsitālune* and *lkālune*). The criticism by Thomas (1990, p. 10) seems unwarranted in view of Gr. p. 7 (§ 10).

2.5. Fragments not yet identified

Six fragments remain unidentified, and are edited without translation; they are indeed very small, and in a worse shape, compared to the preceding fragments belonging to the first, second, third and fifth acts. Some of them, however, do have parallels in fragments of the Berlin collection. These correspondences have been noted in due place, but the remnants of text are too poor to allow an identification. It is at least very likely that the fragments in question belong to some less known – or even unknown – parts of the work, in acts other than the first three, which are almost entirely covered by the fragments already published. The complete discussion of the content of this residual group of fragments will be a task reserved to the future.

N.1. YQ 1.34

YQ 1.34 1/1

(a) 1 ///ka̲nt̲ tspoka̲ntuyo kaknus̲ motaki ṣtām̲a̲ntwaṃ pākr̲a̲
m̲a̲(s)k(a)(m̲t̲)[r̲a̲]///

2 ///··m̲ śwāt[s]intu t̲a̲mnek̲ yoktsintu wk̲a̲m̲ wäknā ṣtām̲a̲ntwaṃ
waram̲ yo///

3 ///nyo śwātsi yoktsi ritwṣantāñ[ä] k̲a̲rtañ̲ñ oki : p[u]///

4 ///[nt]āśśi posaṃ pe ñemiṣinäs̲ k̲a̲rtkāl(s)ā///

5 ///(e)[l](.) wawuṣ kraṃś wärpāmt̲r̲a̲ m̲a̲m̲[t . ā]///

6 ///–r̲ : pāk̲a̲r nāṃt[s](u)///

YQ 1.34 1/2

(b) 3 ///–ts̲ cwańkeyaṃ kā///

4 ///[ra]kyo kaknus̲ yāp̲ mskaṃt̲a̲r̲ : –///

5 ///[yo] yetunt̲ skam̲ : ṣya wk̲a̲m̲ lkātsi kr̲a̲ṃ(tso)///

6 ///m̲(.) eṅkalsum̲t̲ : 2 ‖ śāriputtr̲a̲ tr̲a̲ṅk̲a̲s̲ m̲a̲[m̲](t)
[w](äknā)///

7 ///(k̲a̲s̲)ṣ[i] tr̲a̲ṅk̲a̲ṣ weñā näṣ cesmi waṣtwāṣiṃ yātlune śwātsi
pe[n](u)///

8 ///swe śwālyāṃ praṣtā m̲a̲ttakk ats̲ ñäkci sut̲ śwātsi oki///

N.2. YQ 1.35

YQ 1.35 1/1

(a) 1 ///neyo taryāk̲、 ṣp̲ạt pī bodhapakṣik̲ m̲ạrka[m](p)a(1··)///
2 ///(kapśi)ñño wk̲ạṃ wäknā r̲ạddhi paryāriyo wra[sa](s̲、)///
3 ///·n·m p[o]saṃ lmo ṣñi yāmlune opyāc k̲ạ[l··]///
4 ///(lā)nt̲[、] se devadatte ñomā m̲ạśkit̲、 pe///
5 ///(ś)[aṃ]k(u)mm oki āṣt̲ạr pāṣ(lune)///
6 ///··ä : ptāñ[k̲ạ]t̲ [k̲ạ](ṣṣ)i[ṃ]///

YQ 1.35 1/2

(b) 3 ///[ś]ś(i) santānaṃ o///
4 ///ñ[ä]、 okāk̲、 p̲ạrneṣi n ·///
5 ///(pra)[tti]kaptāñktañ[ä]、 kāt̲ạṅkeñc[ä]、 cem c[a](kravartti)///
6 ///k (c)aṣṣạk̲、 abhijñes ram yāmuṣ̲、 : r̲ạ(d)[dh](i)///
7 ///(ce)smi māk̲、 : skaṃ ṣtmoṣ̲、 s[u]kis ṣurm̲、 krop̲ạ[nt]r̲ạ///
8 ///(a)viśäṣ̲、 ts̲ạlpo napeṃsaṃ śācyāp waṣt̲、 lmo///

N.3. YQ 1.36

YQ 1.36 1/1 [recto]

a 3 ///[l]yomaṃ oki k[i] − ///
4 ///[ñ](cä)rñy āyäntu : añcwāṣiñ[i]///
5 ///−śla naweṃ : mrāc yämni ṣñi puk ka[pś](añi)[1]///
6 ///(ṣạl)pm(āṃ)[2] murlisyo mrācaṃ yämni ṣñi triku : ṣạlpmāṃ [tr](iśul̲、)[3]///
7 ///(añc)[w](ā)ṣṣ(ā)ñ[4] p̲ạñ k̲ạnt̲、 ṣolymeñ puk̲、 : m̲ạṣ kapśiññaṃ yoṣ met̲ạrñ[i][5]///
8 ///kip̲ m̲ạskat̲ạr̲、 n[u]nak̲、 p̲ạlts̲ạṅkāṣ̲、[6] hiśt[ä] tākiṣñi om̲ạskenāp̲、 (yāmluneyiṣ̲、)[7]///

YQ 1.36 1/2 [verso]

b 1 ///(pą)[l]skā[8] kᵘyal mā ṇąṣ śoḷ, raryuṛąṣ, ksaluneyaṃ ḳąlkiṃ,[9]
śāripu[t](ṛą)///

2 ///(lyalypą̄ntwā)śśi[10] tampewātsuneyā nu mā oḳ sąṃ,
ksaluneyaṃ [y](ts)[i][11]///

3 ///[l]yalypurṣiñi wrasañᵃ, tsaraṃ yepesyo ku(ms)[e](ñcᵃ,)[12]///

4 ///p[u]klā ḳątkeñcᵃ, cami kkapśiññä[ṣ],[13]///

5 ///[pā]kṛą maskatṛąṃ : kupre o(ntaṃ)[14]///

6 ///pras[k]i arṣą̄ṃ[15]///

Notes

1) Cf. TS. A 295 a 2, beginning of the line. Remnants of stanzas of the type 20/22/10/15.
2) Cf. A 295 a 2, end of the line.
3) Cf. A 295 a 3, first part of the line.
4) Cf. A 295 a 3, end of the line.
5) Cf. A 295 a 4, first part of the line; end of the fifth stanza.
6) Cf. A 295 a 4, end of the line.
7) Cf. A 295 a 5, first part of the line.
8) Cf. A 295 a 5, last part of the line.
9) Cf. A 295 a 6, first word of the line.
10) Cf. A 295 a 6, middle of the line.
11) Cf. A 295 a 6, last word of the line.
12) Cf. A 295 a 7, middle of the line.
13) Compare *cami kapśiññäṣ,* in A 295 a 8.
14) Cf. A 295 b 1, beginning of the line, restore *(o)ntaṃ*.
15) Cf. A 295 b 1, end of the line: *aṣąṃ* misread in the Berlin edition.

N.4. YQ 1.37

YQ 1.37 1/1 [recto]

a 3 ///(okāt)[1] tmā(m) śtwar wālts, pukl(ā)///

4 ///tanne wkānyo sām, kāswone(yumāñcäs)[2]///

5 ///cakkravartti wāl, wrasaśśi dakṣiṇak mā(skatār, ‖)[3]///

6 ///−[:] puk, ñemiṣṣās, wramāntyo lkātsi kāsu///

7 ///ñ[ä], māskamtār, yātluneytu śtwar yomuṣ, : 1 ‖[4] śāriputrā///

8 ///[a]kāmtsuneṣiṃ spārtwluneṣiṃ yātlune śkaṃ śtārcäṃ yomu ṣ[ñ]īke(k),///

YQ 1.37 1/2 [verso]

b 1 ///[‖] ptāñkāt kaṣṣi trāṅkaṣ, okāt, tmāṃ śtwar wālts, puklā śol,///

2 ///[·se] māskatrāṃ, tāppu tsuko kālymeyā pāknāṣtrāṃ,///

3 ///ontaṃ kātklune mā māskatrāṃ, puk, dhātu///

4 ///ñ[ä], āmānuṣāñ[ä], mā māskamtār, mā [p]e(nu)///

5 ///[ṣ] (c)[e]smi mā kroś mā omāl [pā]///

6 ///ñc[ä], ‖ [ā]rdhal.ā − ///

Notes

1) Cf. A 295 b 5, end of the line.
2) Cf. A 295 b 6, end of the line.
3) Cf. A 295 b 7.
4) End of a stanza in the tune Phulle (cf. *phullenaṃ*, A 295 b 7), type 4 x 14 (7/7).

Remarks on the two preceding fragments

The comparison with the Berlin fragment A 295 proves that the fragments YQ 1.36 and 1.37 belong to immediately subsequent leaves, and helps to determine the recto and the reverse of each fragment. Besides that, the large fragment A 295 is the folio 67 of a manuscript. Since each act in the Tocharian version covers 15 leaves at the most, and by counting some leaves for the prologue, one would assume with some confidence that the fragments in question belong to the fifth act. But this assumption remains uncertain, because we do not have any parallel text in the Old Uighur version.

N.5. YQ 1.38

YQ 1.38 1/1 [recto]

a 3 ///[ṣ] mant nu cem ā[ṣ](ānikāñ)///

4 ///−ṣom ṣom karmapathᵃ, pañ lo[tk]s(ā)///

5 ///yo taṣ, śäk karmapatantu ktaṅkāntra///

6 ///(ākt)sun(e)[1] tamyo cem mraduk paltsakyo sarkiñco śäk krant wra(maṃ)///

7 ///(praskan)[t]ra[2] ṣñ(i) (ś)[o]laṣ lyutār, ālu śol pāsaṃtra puk wrassaṃ cesmi w·///

8 ///paltsaṅkeñcᵃ,[3] pkis cesmi ālam, wcanaṃ sne rse sne yäslurñe kās[w](one)///

YQ 1.38 1/2 [verso]

b 1 ///(āla)m wcaniṣ, umpar yāmluneyā prākra prosaṃtra prākra praski ar[s]a(ṃtra)[4]///

2 ///[c]äśaṃ (ra)keyo kapśiññoo pat, yāmeñcᵃ, ‖ sundaravāṅ[k]aṃ///

3 ///[k]āpñuneyo[5] ālam wcaśśäl, olariñᵃ, : mā///

4 ///(ma)[m]suṣ taṃ : 1 ‖ tamyo tam cesmi śol, sne ñā(tse)[6]///

5 ///(s)n(e) n[k]alune aryu klyantraṃ,///

6 ///lyutār memaṣ[7] (ś)ā[ñi]///

Notes

1) Cf. TS. A 262 b 5.
2) Cf. A 262 b 6.
3) Cf. A 262 b 7.
4) Cf. A 262 b 8.
5) Cf. A 277 a 1.
6) Cf. A 277 a 2.
7) Cf. A 277 a 3, end of the line.

Remark on the preceding fragment

The Yanqi fragment helps to determine that the Berlin fragments A 262 and 277 are from two subsequent leaves of the same manuscript. One can also fix the order of the sides of the fragment A 277.

N.6. YQ 1.40

YQ 1.40 1/1

(1) /// ·w·[w]· ·u ///

(2) /// (ese)[ñ]c[ä]˽ elant̲˽ ce[s](m)[i] ///

(3) /// pracar̲˽ devadatte a – ///

YQ 1.40 1/2

(1) /// n[ta]ṣ̲˽ ṣñi knānmu[n](e) ///

(2) /// (wsā) yokāṃ kapśi(ñño) ///

(3) /// ·aṃ ·ā[·o] ///

3. Indices

3.1. Index verborum of the fragments of the Yanqi manuscript

The following index contains all the forms which occur in the fragments, that means the forms of which at least one letter is actually found. The references to incomplete and mutilated forms of the manuscript are followed by an exclamation point. The full restorations and the forms read as complete only in the Berlin manuscripts are excluded; for the interpretation of those words, which may appear in the lines completed by joining a Yanqi fragment and a Berlin fragment, but are not found in the Yanqi manuscript, the reader is referred to the reference books of Tocharian philology. The references to the fragments are given by the serial number of the Xinjiang Regional Museum, which is followed in square brackets by the numbering according to the chapters and paragraphs of the present edition; the order within lemmata is determined by that of the fragments in the edition. For the identified fragments, 'a' means recto and 'b' means verso; for the not yet identified fragments, the sides of which are not determined (YQ 1.34, 1.35, 1.40), 'a' and 'b' follow simply the provisional order of the sides as given in the transliteration. The references to the verbal forms are followed by the indication of their roots (preceded by the sign ⇒) according to the 'Verbalverzeichnis' that is given later.

A

aṃśuk 7 [II.9] b 4
akäṃtsuneyäntwäṣ 20 [III.9] b 5
akäṃtsuneytu 44 [III.3] b 2!
akäṃtsuneytwäṣ 20 [III.9] b 4.6
akäṃtsuneṣi 23 [III.4] a 3
akäṃtsuneṣiṃ 37 [N.4] a 8
akmalyo 16 [I.6] a 6–7!; 3 [I.8] b 1; 2 [II.1] a 3.7; 7 [II.9] b 5; 23 [III.4] a 6!
akritānikāñ^{ā} 44 [III.3] a 1
akṣaräs (?) 32 [I.3] a 6–7!
aci 28 [I.4] a 8, b 4.5; 9 [I.9] a 6; 14 [II.5] b 7; 6 [II.8] a 3; 7 [II.9] a 8, b 2.2; 11 [II.11] b 5–6!; 43 [II.15] a 6, b 6; 44 [III.3] a 3; 41 [III.8] a 2; 18 [III.10] b 4
acite 32 [I.3] b 1
acle 21 [III.1] a 4; 24 [III.5] b 5

ajite 29 [I.2] b 3!; 11 [II.11] a 3
ajiteṃ 14 [II.5] b 7; 27 [III.12] a 1.2
ajitenac 27 [III.12] a 6–7!
ajitenäṣṣ 7 [II.9] a 8; 10 [II.12] a 1–2!; 43 [II.15] a 6
añumāski 9 [I.9] b 6!
añcwāṣiñi 36 [N.3] a 4
añcwāṣṣāñ 36 [N.3] a 7!
anaprä 4 [II.2] b 1; 14 [II.5] a 6!
anäprāṣ 2 [II.1] a 5–6!
anāgāmune 10 [II.12] a 2–3!
anāgāmuneyac^{ä} 20 [III.9] a 7
anāgāmes 20 [III.9] a 7!
anäṣ 22 [III.2] b 8
ane 27 [III.12] b 4
anne 39 [V.1] b 7!
apärkär 25 [III.6] a 6–7!
apratitulyenaṃ 28 [I.4] a 3–4!
aptsaradarśnaṃ 21 [III.1] b 2
abhijñes 35 [N.2] b 6
abhiṣek 23 [III.4] b 2.3.4
amokäntwaṃ 21 [III.1] a 8
aruṣ 6 [II.8] a 7 (⇒ ar-)
arkäṃtse 22 [III.2] b 7
artmār 33 [II.14] b 1 (⇒ ārt-)
arthantu (sic) 11 [II.11] b 6
aryu 13 [II.6] b 1.2.2; 38 [N.5] b 5
arṣaṣinträ 25 [III.6] a 4 (⇒ arṣaṣ-iññ-)
arṣäntāñ^{ä} 5 [II.7] a 8 (⇒ ar-)
arṣ-äṃ 36 [N.3] b 6 (⇒ ar-)
arsaṃträ 38 [N.5] b 1! (⇒ ar-)
arsānt 10 [II.12] a 3 (⇒ ar-)
aviśäṣ 35 [N.2] b 8!
aśäṃ 14 [II.5] a 4; 7 [II.9] a 7–8!; 12 [II.10] a 8
aśänyo 4 [II.2] a 4–5!; 6 [II.8] b 2; 24 [III.5] a 8!; 26 [III.7] b 4
-aśnäṣ (sic) 13 [II.6] a 6
-aśnum 8 [II.4] a 5
-aśnumäṣ 42 [II.3] b 4; 13 [II.6] a 2–3!
aśśi 17 [I.5] a 5.7.8; 2 [II.1] a 7–8!; 13 [II.6] a 5!, 5.6; 21 [III.1] a 3.5.7; 23 [III.4] b 7; 24 [III.5] a 6; 41 [III.8] b 2; 20 [III.9] a 6; 18 [III.10] b 5; 19 [III.11] b 4
aśśeṃ 41 [III.8] b 6
aṣuk 4 [II.2] a 4; 8 [II.4] b 5; 12 [II.10] b 3
aṣtam 19 [III.11] b 7
aṣtami 27 [III.12] a 4, b 8
asaṃkheṣi 33 [II.14] a 4
asaṃkheṣinās 31 [II.13] a 2
asinät 9 [I.9] b 4–5! (⇒ si-)
asureṃñi 7 [II.9] b 2

ats 32 [I.3] a 4; 17 [I.5] a 8; 3 [I.8] b 3; 14 [II.5] a 6; 13 [II.6] b 2; 6 [II.8] a 5; 12 [II.10] b 7; 11 [II.11] a 5–6!; 10 [II.12] b 8; 22 [III.2] a 6; 44 [III.3] a 8; 23 [III.4] a 7; 24 [III.5] b 2; 26 [III.7] a 5, b 7; 41 [III.8] b 4; 18 [III.10] a 6.7.8; 19 [III.11] a 4, b 4; 27 [III.12] b 5; 39 [V.1] b 8; 34 [N.1] b 8

Ā

āk 42 [II.3] b 8; 20 [III.9] b 2
ākakkats 4 [II.2] a 2
ākaṃ 13 [II.6] b 2
ākā 16 [I.6] b 8; 31 [II.13] a 7.8, b 1.2
ākāl 32 [I.3] a 4; 16 [I.6] b 1; 1 [I.10] a 7!; 10 [II.12] a 7; 26 [III.7] a 7
ākāläntu 16 [I.6] b 6–7!
ākālyo 30 [I.1] b 2; 16 [I.6] a 8!; 42 [II.3] a 8; 7 [II.9] a 2, b 1; 31 [II.13] b 6; 27 [III.12] a 7.8
ākāś 6 [II.8] a 7; 43 [II.15] a 1
ākāśś 20 [III.9] b 2
ākärnunt 26 [III.7] b 4
ākälṣäl 27 [III.12] a 8 (⇒ ākl-)
ākessu 9 [I.9] a 1
āknats 16 [I.6] b 6!
ākntsuneyis 26 [III.7] a 8!
ākrä-aśnäṣ 13 [II.6] a 6
ākrä-aśnum 8 [II.4] a 5
ākrä-aśnumäṣ 42 [II.3] b 4; 13 [II.6] a 2–3!
äkläṣ 32 [I.3] a 6; 11 [II.11] a 6 (⇒ ākl-)
äkläṣly 7 [II.9] a 1 (⇒ ākl-)
äkläṣlye 8 [II.4] a 7 (⇒ ākl-)
äkläṣlyes 27 [III.12] a 7 (⇒ ākl-)
āklässi 29 [I.2] a 7 (⇒ ākl-)
āklyuneyā 10 [II.12] a 4 (⇒ ākl-)
āklye 12 [II.10] a 5; 10 [II.12] a 4
äkṣiññam 10 [II.12] b 7!; 24 [III.5] a 3 (⇒ āks-)
äkṣiññā 22 [III.2] a 4 (⇒ āks-)
äkṣiṃñā 22 [III.2] a 3 (⇒ āks-)
äkṣiññunt 8 [II.4] b 4 (⇒ āks-)
äkṣiṃññunt 11 [II.11] b 2 (⇒ āks-)
äkṣiññuräṣ 11 [II.11] b 7; 27 [III.12] b 7–8! (⇒ āks-)
äkṣiñluneyaṃ 44 [III.3] b 8 (⇒ āks-)
äksiṣ 22 [III.2] a 8 (⇒ āks-)
äksissi 10 [II.12] b 6–7! (⇒ āks-)
āktsune 38 [N.5] a 6!
āṅkari 14 [II.5] a 3
ājānai 8 [II.4] b 7!; 6 [II.8] b 3
ājāl 7 [II.9] b 4
ājivikāñ[ä] 30 [I.1] b 4
āñc[ä] 33 [II.14] b 3
āñcālyi 42 [II.3] a 5; 5 [II.7] b 7!; 33 [II.14] a 8; 24 [III.5] b 2; 26 [III.7] b 5!

āñcäm 4 [II.2] a 7; 11 [II.11] b 8!
āñmaśläkk 10 [II.12] b 8
āñmes 8 [II.4] a 5
ātklumināṃ 9 [I.9] a 7
ātläśśi 22 [III.2] a 6
ānant 26 [III.7] b 7; 41 [III.8] a 1.7.8; 20 [III.9] a 4; 18 [III.10] b 3–4!
ānäntāṃ 18 [III.10] b 2
ānand^{ä} 41 [III.8] b 1
ānändānac^{ä} 26 [III.7] b 4
ānändānaśśäl 24 [III.5] a 3–4!
ānäntāpā 17 [I.5] b 3
ānās 30 [I.1] b 6
ānāsās 13 [II.6] a 5
āneñci 23 [III.4] a 5
āntac 29 [I.2] a 6
āntac^{ä} 5 [II.7] b 7
āpat 4 [II.2] b 1.8; 13 [II.6] a 8
āpāṣtune 32 [I.3] a 7–8! (⇒ pās-)
āpāṣt^{u}neyäṣ 32 [I.3] b 3 (⇒ pās-)
āmānuṣāñ^{ä} 37 [N.4] b 4
āmpārc^{ä} 28 [I.4] b 3
āmpi 25 [III.6] a 8
āmpuk 7 [II.9] a 7
āyäntu 36 [N.4] a 4
āyim 16 [I.6] b 2 (⇒ e-)
ār 30 [I.1] a 7; 17 [I.5] b 8; 1 [I.10] b 6; 43 [II.15] b 7 (⇒ ār-)
ārar 28 [I.4] a 6 – ārar-ñi 16 [I.6] b 1 (⇒ ār-)
ārāḍeṃ 9 [I.9] a 6!
ārāntāsaśśäl 22 [III.2] a 1
ārāntiśparäṃ 31 [II.13] a 7–8!
ārāntāñ^{ä} 18 [III.10] b 4
āriñc 16 [I.6] b 7
āriñc^{ä} 15 [I.7] b 1; 14 [II.5] b 1!
āriñcis 15 [I.7] b 6!
ārkiśoṣi 2 [II.1] b 4–5!
ārkiśoṣināṣ 41 [III.8] a 5.6–7!
ārkiśoṣintu 1 [I.10] b 1
ārkiśoṣintwac^{ä} 33 [II.14] b 6!
ārkiśoṣintwis 7 [II.9] a 4–5!
ārkiśoṣṣaṃ 15 [I.7] a 2; 2 [II.1] a 6, b 2; 4 [II.2] a 3–4!; 5–6!; 33 [II.14] b 4; 22 [III.2] a 8; 44 [III.3] b 5!
ārkiśoṣṣäṣ 15 [I.7] b 3
ārkiśoṣṣiṃ 26 [III.7] b 1
ārkiśoṣṣiṣināṣ 41 [III.8] a 3
ārkiśoṣṣis 20 [III.9] a 4!
ārt 4 [II.2] b 2
ārtanträ 33 [II.14] a 6 (⇒ ārt-)
ārtunt 33 [II.14] a 2, b 1 (⇒ ārt-)

ārdhālā- (?) 37 [N.4] b 6!
āryacandres 1 [I.10] b 5!
ārwar 42 [II.3] b 3; 7 [II.9] a 2
ārśiniṣkramāntaṃ 11 [II.11] a 8!
ārśo 28 [I.4] a 2; 19 [III.11] b 7; 27 [III.12] a 4, b 8
ārts 19 [III.11] a 7, b 3!
ālak 21 [III.1] b 2
ālam 4 [II.2] b 5
ālam-wcac^{ä} 22 [III.2] a 6!
ālam-wcanaṃ 38 [N.5] a 8
ālam-wcanäṣ 8 [II.4] a 1; 18 [III.10] a 4
ālam-wcanis 38 [N.5] b 1!
ālam-wcaśśäl 38 [N.5] b 3
ālās 18 [III.10] a 4!
ālu 32 [I.3] a 4, b 1; 31 [II.13] a 5; 38 [N.5] a 7
ālen 8 [II.4] b 5
āleṃ 12 [II.10] b 3
ālkont 5 [II.7] a 8-b 1!; 11 [II.11] b 6!
ālymes 32 [I.3] a 7 (ālyes), 8
āwaranyo 3 [I.8] b 2
āwāsac^{ä} 17 [I.5] a 3
āśai 18 [III.10] a 6
āṣāṃ 29 [I.2] b 2; 25 [III.6] a 3
āṣānik 32 [I.3] a 5; 2 [II.1] a 8; 4 [II.2] a 8, b 6; 42 [II.3] a 1.4–5!, b 2–3!; 13 [II.6] a 7, b 8; 6 [II.8] b 1; 12 [II.10] a 5; 11 [II.11] b 3; 31 [II.13] a 5.6; 33 [II.14] b 1.3; 43 [II.15] b 1; 26 [III.7] a 1.7, b 5; 18 [III.10] a 3–4!, b 2; 27 [III.12] a 6
āṣānikāñ 38 [N.5] a 3!
āṣānikāṃ 4 [II.2] b 1!; 42 [II.3] b 3.4; 7 [II.9] b 3.7; 43 [II.15] a 7; 26 [III.7] b 4; 27 [III.12] a 3–4!
āṣiñi 28 [I.4] a 5!
āṣtär 35 [N.2] a 5
āṣtraṃ 19 [III.11] b 3
āṣträṃ 5 [II.7] b 4
āsāṇi 28 [I.4] a 5
āsānā 9 [I.9] a 8; 12 [II.10] a 4; 19 [III.11] b 5
āsānäṣ 24 [III.5] b 8
āsuk 29 [I.2] b 7; 1 [I.10] b 1; 22 [III.2] b 5

Ä

äñcaṃ 5 [II.7] a 4 (mistakenly äñcä), 31 [II.13] a 5
äñcaṃne 44 [III.3] a 2–3!
äntā 2 [II.1] a 7
äntāne 29 [I.2] b 3; 9 [I.9] b 7; 8 [II.4] b 1!; 7 [II.9] a 4; 22 [III.2] a 2; 24 [III.5] a 6; 18 [III.10] b 4

I

ikṣvākuy 3 [I.8] b 5; 9 [I.9] b 3–4!
imentwāśśi 1 [I.10] a 3
iśe 8 [II.4] a 7

U

udumparṣi 4 [II.2] a 6; 43 [II.15] b 3
udrakenäṣṣ 9 [I.9] a 5
upanandenäṣṣ 6 [II.8] a 2–3!
upaśime 11 [II.11] b 2
upādhyā 29 [I.2] a 1
upādhyāy 17 [I.5] a 2
ᵘpādhyā 29 [I.2] b 1.2; 16 [I.6] a 4, b 3; 4 [II.2] a 5, b 2; 8 [II.4] a 3; 12 [II.10] b 7
ᵘpādhyāṃ 32 [I.3] a 5
ᵘpādhyāy 2 [II.1] b 1; 10 [II.12] b 6
ᵘpādhyāyᵃ 8 [II.4] a 7
umpar 5 [II.7] b 2; 38 [N.5] b 1
uṣṇir 12 [II.10] a 7–8!
ūrbilvā-kāśyapänäṣṣ 43 [II.15] b 6

E

ekrä 44 [III.3] b 2
ekre 27 [III.12] a 5
ekrorñeyā 30 [I.1] b 7
ekrorñeyis 28 [I.4] b 8
eṅkalsunt 44 [III.3] a 1
eṅkalsuṃt 34 [N.1] b 6
eṅkäl 24 [III.5] b 2
eṅkälyo 24 [III.5] b 1
et 18 [III.10] b 1 – et-ñi 16 [I.6] b 4.6 (⇒ e-)
etwaṃ 30 [I.1] b 3
eṃts 32 [I.3] a 6; 17 [I.5] b 7
eṃtsāträ 25 [III.6] b 4 (⇒ eṃts-)
eṃtsālne 16 [I.6] a 2 (⇒ eṃts-)
eṃtsäṣtär 10 [II.12] b 1 (⇒ eṃts-)
eṃtsäsmār 33 [II.14] a 2–3! (⇒ eṃts-)
eṃtsitär 25 [III.6] b 2 – eṃtsitär-ñi 25 [III.6] b 8 (⇒ eṃts-)
eṃtsu 8 [II.4] a 6 (⇒ eṃts-)
eṃtsw 5 [II.7] b 4 (⇒ eṃts-)
eṃtsus 25 [III.6] a 8 (⇒ eṃts-)
eṃtsuräṣ 31 [II.13] b 2 (⇒ eṃts-)
eprer 33 [II.14] b 5
epreraṃ 9 [I.9] b 2!
erkātune 21 [III.1] b 8
el 30 [I.1] b 6.8; 28 [I.4] a 6; 17 [I.5] a 5, b 8!; 15 [I.7] b 8; 23 [III.4] b 1; 25 [III.6] b 4; 41 [III.8] b 3.3.4.4.5.6; 20 [III.9] a 6.6, b 1.1.5.8; 18 [III.10] a 7.8, b 2; 34 [N.1] a 5!

elant 16 [I.6] b 1; 41 [III.8] b 1.2; 19 [III.11] a 2–3!; 40 [N.6] a 2
elabhadrenäṣṣ 7 [II.9] b 2
elā 8 [II.4] b 7
elis 29 [I.2] a 2!
eluneyā 20 [III.9] b 5.6 (⇒ e-)
elyi 26 [III.7] b 2 (⇒ e-)
ewraṃ 5 [II.7] a 4
eṣ 29 [I.2] a 3; 13 [II.6] b 4; 23 [III.4] b 1; 25 [III.6] b 4 (⇒ e-)
eṣant 29 [I.2] a 3; 16 [I.6] a 5!, 5–6!; 8 [II.4] a 2; 12 [II.10] a 1 (⇒ e-)
eṣār 17 [I.5] b 7.7.7 (⇒ e-)
eṣäntāp 29 [I.2] a 5 (⇒ e-)
eṣlac 30 [I.1] b 8 (⇒ e-)
eṣṣ-äṃ 13 [II.6] b 4 (⇒ e-)
esañ 11 [II.11] b 8
esam 16 [I.6] b 8; 18 [III.10] b 2 (⇒ e-)
eseñc[ä] 17 [I.5] a 5; 40 [N.6] a 2! (⇒ e-)
esnaṃ 12 [II.10] b 1.1
esnum 14 [II.5] a 2–3!
esmāṃ 28 [I.4] a 6; 26 [III.7] a 3, b 3 (⇒ e-)
essi 16 [I.6] a 8; 33 [II.14] a 2 (⇒ e-)
ets 32 [I.3] a 8
etsuräṣ 31 [II.13] a 7.8 (⇒ eṃts-)

AI

aineyä 8 [II.4] b 6; 12 [II.10] b 2

O

ok 36 [N.3] b 2
okāk 17 [I.5] a 7; 16 [I.6] b 5; 1 [I.10] a 1!; 22 [III.2] a 5; 18 [III.10] a 5!; 35 [N.2] b 4
okät 22 [III.2] a 3–4!; 4–5!; 44 [III.3] a 7; 41 [III.8] a 5; 37 [N.4] b 1
okät-pi 29 [I.2] b 4; 41 [III.8] a 6
oki 29 [I.2] a 8; 32 [I.3] a 6 (oky); 3 [I.8] a 6, b 1; 4 [II.2] a 6, b 1; 42 [II.3] a 1; 8 [II.4] b 5.7; 14 [II.5] a 4; 13 [II.6] a 8; 6 [II.8] a 7, b 2; 7 [II.9] a 1.2!, b 5; 12 [II.10] b 1 (oky); 31 [II.13] b 5; 33 [II.14] b 4–5!; 5; 43 [II.15] b 3; 21 [III.1] a 2; 24 [III.5] b 2.6!; 25 [III.6] a 7; 26 [III.7] a 8; 20 [III.9] b 2; 27 [III.12] a 2; 39 [V.1] b 7; 34 [N.1] a 3, b 8; 35 [N.2] a 5; 36 [N.3] a 3
oko 29 [I.2] a 2; 13 [II.6] b 4; 26 [III.7] a 7; 20 [III.9] b 8!
okoyā 43 [II.15] b 8
okta-puklyi 29 [I.2] b 3.7
oksiṣāt 26 [III.7] b 6 (⇒ oks-)
oṅk 17 [I.5] a 6
oṅkaṃ 17 [I.5] a 5
oṅkälmāñ 5 [II.7] a 4–5!; 5–6!
oṅkälmāśśi 13 [II.6] a 8
oṅkälyme 8 [II.4] b 7

oṅkraci 30 [I.1] b 2; 14 [II.5] b 6
oṅkriṃ 9 [I.9] a 7
oñi 6 [II.8] b 3
ote 28 [I.4] b 7; 9 [I.9] b 6; 12 [II.10] b 5
onu 13 [II.6] a 5 (⇒ o-)
ontaṃ 4 [II.2] a 6.6; 13 [II.6] b 3; 43 [II.15] b 3.3; 22 [III.2] b 6; 36 [N.3] b 5!; 37 [N.4] b 3
oppall 42 [II.3] a 1!
opyāc 35 [N.2] a 3
opyāc[ä] 1 [I.10] b 4; 13 [II.6] a 7, b 6; 12 [II.10] a 6, b 6–7!
oplāsyo 5 [II.7] a 5
opsi 28 [I.4] a 4
omäl 15 [I.7] b 1; 37 [N.4] b 5
omäskeṃ 5 [II.7] a 8; 19 [III.11] a 5
omäskenac 10 [II.12] b 1!
omäskenāp 36 [N.3] a 8
omäskenäṃ 5 [II.7] b 2
orkmac 5 [II.7] b 3
orkmäṣ 5 [II.7] b 3
ortuneṣiṃ 6 [II.8] a 6
orto 28 [I.4] b 1; 3 [I.8] b 1; 4 [II.2] b 5; 8 [II.4] b 8
orpaṅkäs 39 [V.1] a 1
olariñ[ä] 38 [N.5] b 3
oṣeṃ 5 [II.7] b 5
oṣeñi 15 [I.7] b 4; 4 [II.2] a 2
osit 20 [III.9] a 8-b 1!
ostu 3 [I.8] a 2!

K

kakäṃ 29 [I.2] b 3 (⇒ kän-)
kaknu 2 [II.1] b 3; 23 [III.4] a 5!; 20 [III.9] a 2 (⇒ kän-)
kaknunt 39 [V.1] a 2 (⇒ kän-)
kaknuṣ 34 [N.1] a 1, b 4 (⇒ kän-)
kakmu 17 [I.5] b 1; 16 [I.6] b 4!; 2 [II.1] a 2; 4 [II.2] b 2; 5 [II.7] b 4; 10 [II.12] a 8; 43 [II.15] b 2 (⇒ käm-)
kakmunt 14 [II.5] a 8; 7 [II.9] b 5; 22 [III.2] a 6; 44 [III.3] a 8 (⇒ käm-)
kakmuräṣ 17 [I.5] a 5!; 16 [I.6] a 1; 31 [II.13] a 1; 22 [III.2] b 6!; 25 [III.6] a 5; 27 [III.12] b 3–4! (⇒ käm-)
kakmuṣ 17 [I.5] b 2; 14 [II.5] b 5; 6 [II.8] b 6; 11 [II.11] a 7; 33 [II.14] a 7 (⇒ käm-)
kaklyuṣu 17 [I.5] b 1; 2 [II.1] b 2 (⇒ klyos-)
kaklyuṣuräṣ 29 [I.2] a 8-b 1!; 3 [I.8] a 4; 1 [I.10] a 4; 2 [II.1] a 8; 11 [II.11] a 2!; 10 [II.12] a 1; 44 [III.3] b 4; 25 [III.6] b 7; 26 [III.7] a 5 (⇒ klyos-)
katkar 28 [I.4] a 2; 2 [II.1] a 4 (⇒ kätk-)
kanak 21 [III.1] b 4; 23 [III.4] b 1; 24 [III.5] a 5; 25 [III.6] a 8, b 3.4!, 6–7!, 8!; 26 [III.7] a 1!; 3.6, b 2; 19 [III.11] a 2
kanakyo 25 [III.6] a 5

kanakṣi 25 [III.6] a 1, b 1; 41 [III.8] a 8; 18 [III.10] b 3
kanakṣināṃ 23 [III.4] a 8
kankaṃ 25 [III.6] a 2
kanweṃ 12 [II.10] b 2
kantsakarṣnaṃ 25 [III.6] a 6
kaṃtsarkarṣnaṃ 26 [III.7] a 6
kapilavāstu 21 [III.1] a 2!; 22 [III.2] b 4–5!; 23 [III.4] b 5
kappās 21 [III.1] b 7
kapśaṃ 43 [II.15] b 4
kapśañi 3 [I.8] b 1; 4 [II.2] b 1; 8 [II.4] b 8; 13 [II.6] b 2; 6 [II.8] b 3!; 12 [II.10] b 2; 10 [II.12] a 7; 26 [III.7] b 8; 41 [III.8] a 2; 36 [N.3] a 5!
kapśi (sic!) 26 [III.7] b 1
kapśiño 33 [II.14] a 8
kapśiññaṃ 8 [II.4] b 3; 14 [II.5] a 5–6!, b 1; 36 [N.3] a 7
kapśiññā 10 [II.12] b 2
kapśiṃñās 12 [II.10] a 5
kapśiññäṣ 28 [I.4] b 6!; 36 [N.3] b 4 (**kkapśi°**)
kapśiṃñäṣ 4 [II.2] a 8-b 1!
kapśiññis 28 [I.4] b 3–4!
kapśiññum 14 [II.5] a 2
kapśiñño 28 [I.4] a 7; 1 [I.10] a 5; 4 [II.2] b 3; 42 [II.3] a 5; 10 [II.12] b 5–6!; 35 [N.2] a 2!; 38 [N.5] b 2; 40 [N.6] b 2!
kapśño 12 [II.10] b 1
kayurṣāñ[ä] 28 [I.4] a 4
kayurṣis 14 [II.5] a 4
kar 15 [I.7] a 5; 9 [I.9] b 6; 2 [II.1] a 8; 21 [III.1] b 7; 23 [III.4] a 4!; 24 [III.5] a 2–3!
karemāṃ 28 [I.4] a 7 (⇒ kare-)
karel 9 [I.9] a 2, b 3 (⇒ kare-)
karmapatäntu 38 [N.5] a 5
karmapath[ä] 38 [N.5] a 4
kalam-ci 16 [I.6] b 7 (⇒ käl- 2)
kalkam 17 [I.5] a 1; 24 [III.5] a 4 (⇒ i-)
kalkar 28 [I.4] a 6; 44 [III.3] b 1 (⇒ i-)
kalkaṣ 15 [I.7] a 8 (⇒ i-)
-kalpeñ 31 [II.13] a 8!
kalpsaṃ 5 [II.7] a 3; 31 [II.13] a7
kalyānagautamiṃñcäs 1 [I.10] b 7!
kaś 29 [I.2] a 3; 2 [II.1] b 4; 13 [II.6] b 3; 20 [III.9] b 8
kaṣyo 8 [II.4] b 8!
kāk 23 [III.4] a 4 (⇒ ken-)
kākätku 10 [II.12] b 8; 22 [III.2] a 8; 19 [III.11] b 3.6! (⇒ kātk- 1)
kākätkuṣ 24 [III.5]b 8 (⇒ kātk- 1)
kākkurā 9 [I.9] b 8; 42 [II.3] a 4 (⇒ ken-)
kākmärtikāṃ 23 [III.4] a 4
kākropu 2 [II.1] b 5; 18 [III.10] b 3 (⇒ krop-)
kākropunt 16 [I.6] a 7; 44 [III.3] b 2 (⇒ krop-)
kākropuṣ 43 [II.15] b 4 (⇒ krop-)
kāckäl 29 [I.2] a 5 (⇒ kātk- 2)

kācke 9 [I.9] b 2
kāckeyo 29 [I.2] a 7; 3 [I.8] b 1; 9 [I.9] b 1; 42 [II.3] a 1; 33 [II.14] a 8
kātäk 7 [II.9] b 6 (⇒ kātk- 1)
kātäṅkeñc[ä] 35 [N.2] b 5 (⇒ kātk- 1)
kātkune 10 [II.12] b 1
kātkune-k 10 [II.12] b 1
kātkmāṃ 30 [I.1] a 2!, b 1; 32 [I.3] a 3!; 28 [I.4] a 7; 2 [II.1] a 3; 4 [II.2] a 4!; 33 [II.14] a 8; 43 [II.15] a 5!; 44 [III.3] b 4; 18 [III.10] b 6
kātkmāṃnyo 28 [I.4] a 6 (⇒ kātk- 2)
kātklune 15 [I.7] a 6; 37 [N.4] b 3 (⇒ kātk- 1)
kātkṣant 42 [II.3] a 3 (⇒ kātk- 2)
kātkṣāt 24 [III.5] b 1 (⇒ kātk- 2)
kāpaṣ-äṃ 15 [I.7] b 1 (⇒ kāp-)
kāpār 41 [III.8] a 4
kāpñune 42 [II.3] b 5
kāpñuneyā 43 [II.15] a 7; 23 [III.4] a 8
kāpñuneyo 38 [N.5] b 3
kāpñe 13 [II.6] a 1
kāmat-ñi 28 [I.4] b 6 (⇒ pär-)
kāmadhātuṣiñi 5 [II.7] b 6
kāmant 44 [III.3] a 4 (⇒ pär-)
kāmar 24 [III.5] b 3
kāmavitarāges 20 [III.9] a 8
kāmluneyaṃ 10 [II.12] a 4! (⇒ pär-)
kārāśaṃ 17 [I.5] b 3
kārāśäntwä 6 [II.8] a 7
kāruṃ 1 [I.10] b 2; 2 [II.1] b 3; 26 [III.7] a 7
kāruṃṣiṃ 42 [II.3] a 2
kāruṃṣinäs 13 [II.6] a 7!
kāruṇik 33 [II.14] a 1; 25 [III.6] b 2
kārūṃ 16 [I.6] b 3!; 4 [II.2] b 4; 42 [II.3] b 6; 13 [II.6] a 4
kārūṇik 32 [I.3] a 7, b 4!; 42 [II.3] b 1!, 6; 13 [II.6] b 5
kārneñc[ä] 42 [II.3] a 8 (⇒ kārp-)
kārme 14 [II.5] a 2; 6 [II.8] b 4
kārmeyäntu 11 [II.11] b 7–8!
kārmeytu 10 [II.12] a 8
kāwältune 6 [II.8] b 7
kāwältenāñ 27 [III.12] a 5–6!
kāwältenäs 27 [III.12] a 2
kāṣāri 41 [III.8] b 8
kāṣṣar 1 [I.10] b 7
kāsu 29 [I.2] a 6; 32 [I.3] a 4, b 1.2; 16 [I.6] b 6; 2 [II.1] a 3; 4 [II.2] b 4; 14 [II.5] a 2; 5 [II.7] b 2!, 3; 7 [II.9] b 7–8!; 12 [II.10] b 1!; 10 [II.12] a 5; 31 [II.13] a 6–7!; 33 [II.14] b 6.6; 43 [II.15] b 2!, 2.2.4; 23 [III.4] a 5; 19 [III.11] b 2.2; 37 [N.4] a 6
kāswa-pälskāñ 30 [I.1] b 8
kāswe 8 [II.4] b 6
kāswone 17 [I.5] b 1!; 10 [II.12] a 7; 43 [II.15] b 5; 25 [III.6] a 6; 38 [N.5] a 8!

kāswoneyum 2 [II.1] b 5
kāswoneyumäñcäs 37 [N.4] a 4!
kāswoneytu 29 [I.2] b 8; 3 [I.8] a 6; 1 [I.10] b 4!; 31 [II.13] a 7.8, b 1!; 44 [III.3] b 2; 20 [III.9] a 3
kāswoneṣi 13 [II.6] a 3; 44 [III.3] b 5
kāts 44 [III.3] a 4
kātsā 5 [II.7] a 6
kātse 2 [II.1] a 7; 42 [II.3] a 7; 8 [II.4] b 3; 31 [II.13] a 1; 25 [III.6] a 5; 19 [III.11] a 4; 27 [III.12] b 3
kätkeñc^{ā} 36 [N.3] b 4 (⇒ kätk-)
kätko 25 [III.6] a 3 (⇒ kätk-)
kätkoräṣ 1 [I.10] b 1 (⇒ kätk-)
känt 30 [I.1] a 8; 29 [I.2] a 7; 32 [I.3] a 6!; 28 [I.4] a 6, b 5; 16 [I.6] a 6!, b 2.3; 2 [II.1] a 4; 6 [II.8] b 8!; 11 [II.11] a 5; 34 [N.1] a 1; 36 [N.3] a 7
käntantuyo 5 [II.7] a 2; 44 [III.3] a 3
käntu 12 [II.10] a 8
-käntwāñ^{ā} 22 [III.2] b 8
käṃtsāsamträ 5 [II.7] a 8 (⇒ känts-)
kämpo 22 [III.2] a 7
kärtañ̃ 34 [N.1] a 3
kärtkāläs 39 [V.1] a 1!
kärtkālyi 39 [V.1] a 4
kärtkālsā 34 [N.1] a 4!
kär-paräṃ 13 [II.6] a 4
kär-paräṃnyo 39 [V.1] a 2
kärpi 21 [III.1] a 8-b 1!
käryatsumäṣ 42 [II.3] b 4
kärye 15 [I.7] b 4
kärṣto 1 [I.10] a 5 (⇒ kärṣt-)
kärsālyi 26 [III.7] a 8 (⇒ kärs-)
kärsiñc^{ā} 32 [I.3] a 8 (⇒ kärs-)
kärsimäs 5 [II.7] b 1 (⇒ kärs-)
kärso 9 [I.9] b 4 (⇒ kärs-)
kärsont 11 [II.11] b 2 (⇒ kärs-)
kärsor 10 [II.12] b 6! (⇒ kärs-)
kärsoräṣ 10 [II.12] b 1; 20 [III.9] b 3 (⇒ kärs-)
kärsnāt 17 [I.5] a 7 (⇒ kärs-)
kärsnānt 14 [II.5] b 1 (⇒ kärs-)
kärsnāntāṃ 3 [I.8] a 7 (⇒ kärs-)
kärsnām 4 [II.2] a 3 (⇒ kärs-)
kärsnāläṃ 9 [I.9] b 4! (⇒ kärs-)
kärsnālye 11 [II.11] b 8 (⇒ kärs-)
kälkāc 8 [II.4] b 1; 5 [II.7] b 3–4! (⇒ i-)
kälkāc^{ā} 5 [II.7] b 3 (⇒ i-)
kälkim 36 [N.3] b 1 (⇒ i-)
kälko 1 [I.10] b 2; 8 [II.4] b 7; 41 [III.8] b 3.4.5.6.7–8! (⇒ i-)
kälkont 41 [III.8] b 1.2; 19 [III.11] a 2 (⇒ i-)
kälkorā 13 [II.6] b 7 (⇒ i-)

kälnmāṃ 3 [I.8] a 1; 2 [II.1] a 5 (⇒ käln-)
kälp 44 [III.3] b 8 (substantive)
kälpāc[ä] 43 [II.15] b 4 (⇒ kälp-)
kälpāt 9 [I.9] b 1 (⇒ kälp-)
kälpātär 23 [III.4] b 2 (⇒ kälp-)
kälpāträ 9 [I.9] a 4; 23 [III.4] b 4 (⇒ kälp-)
kälpānt 22 [III.2] a 4.4 (⇒ kälp-)
kälpānt-äṃ 44 [III.3] b 7 (⇒ kälp-)
kälpām 23 [III.4] b 3 (adjective)
kälpāmtär 22 [III.2] b 1 (⇒ kälp-)
kälpāl 19 [III.11] b 7 (⇒ kälp-)
kälpāläṃ 14 [II.5] b 5; 31 [II.13] a 3 (⇒ kälp-)
kälpāluneṣiṃ 30 [I.1] b 2 (⇒ kälp-)
kälpālyes 10 [II.12] a 8 (⇒ kälp-)
kälpäṣt 13 [II.6] a 5 (⇒ kälp-)
kälpinträ 25 [III.6] a 7 (⇒ kälp-)
kälpe 21 [III.1] a 3; 23 [III.4] a 2 (⇒ kälp-)
kälpo 3 [I.8] a 7; 13 [II.6] a 6; 33 [II.14] a 3; 43 [II.15] a 8, b 2 (⇒ kälp-)
kälpont 22 [III.2] b 4 (⇒ kälp-)
kälpoṣ 22 [III.2] b 5; 19 [III.11] a 4 (⇒ kälp-)
kälpos 22 [III.2] a 5 (⇒ kälp-)
kälpnānträ 31 [II.13] a 8, b 1–2! (⇒ kälp-)
kälpnāl 29 [I.2] a 2 (⇒ kälp-)
kälytär 4 [II.2] b 2–3!; 44 [III.3] a 3 (⇒ käly-)
kälymāṃ 13 [II.6] a 4–5! (⇒ käly-)
kälyme 32 [I.3]b 4
-kälyme 27 [III.12] b 6
kälyme-kälyme 9 [I.9] b 1–2!
kälyme-kälymeyäṣ 13 [II.6] a 2
kälymentwaṃ 9 [I.9] b 2
kälymeyaṃ 30 [I.1] a 2; 3 [I.8] b 4–5!; 8 [II.4] a 8; 10 [II.12] b 7
kälymeyā 21 [III.1] b 5; 41 [III.8] b 6.7; 18 [III.10] a 5.7; 37 [N.4] b 2
kälymeyu 33 [II.14] b 7
-kälywāts 31 [II.13] b 4; 25 [III.6] b 2
käṣy 2 [II.1] a 6
käṣyāp 15 [I.7] a 2!, 6; 3 [I.8] a 6!, 8; 1 [I.10] a 8; 4 [II.2] a 8, b 4; 21 [III.1] a 5, b 6; 23 [III.4] a 5, b 1.8; 24 [III.5] a 2.4; 25 [III.6] b 1–2!, 4; 18 [III.10] b 6; 27 [III.12] b 3
käṣyāpäkk 26 [III.7] a 5
käṣṣi 32 [I.3] b 5.6; 9 [I.9] b 5; 1 [I.10] a 7; 4 [II.2] a 3.5; 6 [II.8] b 4; 7 [II.9] a 5, b 8!; 12 [II.10] a 6.7, b 5; 11 [II.11] a 1.4.6.8; 31 [II.13] a 5.6, b 3–4!; 43 [II.15] b 1. 3; 21 [III.1] a 7; 22 [III.2] a 3.6.8; 44 [III.3] b 1.5.6; 23 [III.4] b 1.5!; 25 [III.6] b 2.6.8; 26 [III.7] b 2.7; 41 [III.8] b 2–3!; 20 [III.9] b 3; 18 [III.10] a 4, b 2.5; 34 [N.1] b 7!; 37 [N.4] b 1
käṣṣiñ[ä] 32 [I.3] b 5–6!
käṣṣiṃ 30 [I.1] a 6; 4 [II.2] a 7; 8 [II.4] a 6; 13 [II.6] a 1!, b 6; 33 [II.14] b 1; 43 [II.15] a 8; 35 [N.2] a 6!

käṣṣinac 15 [I.7] a 3.8; 4 [II.2] a 8!; 42 [II.3] a 7!, b 3; 8 [II.4] a 3–4!, b 1.3; 6 [II.8] b 1; 7 [II.9] b 1!; 10 [II.12] a 5; 31 [II.13] a 1.2!; 44 [III.3] b 1; 25 [III.6] a 5; 26 [III.7] a 6, b 5
käṣṣinac[ä] 15 [I.7] a 7
käṣṣiṃnac 18 [III.10] a 3
käṣṣinaṃ 31 [II.13] b 4; 23 [III.4] a 8
käṣṣinā 7 [II.9] a 6; 20 [III.9] b 2
käṣṣinäṣ 21 [III.1] b 5!
käṣṣiyāp 7 [II.9] a 1; 25 [III.6] a 4
käṣṣiśśik 6 [II.8] a 6
kinnareñ 7 [II.9] b 3
kinnareñ[ä] 7 [II.9] a 6
kinnares 2 [II.1] b 8!
kip 36 [N.3] a 8
kukäṃ 12 [II.10] b 3
kuc 29 [I.2] b 2; 42 [II.3] b 6; 14 [II.5] a 6–7!; 23 [III.4] a 1; 26 [III.7] b 2; 20 [III.9] a 1; 27 [III.12] b 1; 39 [V.1] b 5
kuc[ä] 17 [I.5] a 6; 16 [I.6] b 5–6!; 4 [II.2] a 5
k[u]cacne 13 [II.6] a 6
k[u]caṃne 18 [III.10] a 7
k[u]cäṣ 16 [I.6] b 2; 3 [I.8] b 3
k[u]cäṣne 23 [III.4] b 1
k[u]ciṃ 17 [I.5] a 7
kucc 18 [III.10] b 5
kucne 30 [I.1] a 5, b 1; 17 [I.5] b 4; 2 [II.1] b 1; 5 [II.7] b 8; 33 [II.14] a 3; 44 [III.3] b 8; 23 [III.4] a 2.6; 27 [III.12] a 4
kucyo 19 [III.11] a 5
kucyone 15 [I.7] b 1
k[u]pāraṃ 14 [II.5] b 3; 11 [II.11] b 6
kupre 4 [II.2] a 6; 43 [II.15] b 3; 21 [III.1] a 5.7; 23 [III.4] b 7; 24 [III.5] a 6, b 7; 36 [N.3] b 5
kuprene 29 [I.2] b 1; 16 [I.6] b 6; 9 [I.9] a 3.4!; 14 [II.5] a 5.7; 5 [II.7] b 2–3!; 21 [III.1] b 1; 25 [III.6] b 3; 26 [III.7] a 8, b 1; 18 [III.10] a 8, b 1; 19 [III.11] a 6
k[u]prene 16 [I.6] b 4; 42 [II.3] b 2!; 14 [II.5] b 4; 26 [III.7] a 4
kumnäṣ 16 [I.6] a 3; 13 [II.6] b 2; 21 [III.1] a 7–8!; 23 [III.4] b 5.6!
(⇒ käm-)
kumpa-kump 13 [II.6] a 2; 22 [III.2] b 4
kumseñc[ä] 30 [I.1] a 8; 42 [II.3] a 8; 5 [II.7] b 5–6!; 36 [N.3] b 3 (⇒ käm-)
k[u]yal 16 [I.6] b 5; 4 [II.2] a 7; 12 [II.10] b 8; 22 [III.2] a 6; 36 [N.3] b 1
k[u]yalte 29 [I.2] b 8; 32 [I.3] b 5; 17 [I.5] a 8; 2 [II.1] b 2; 14 [II.5] a 8; 27 [III.12] b 8!
k[u]yalyte (sic!) 29 [I.2] b 4
k[u]yālte (sic!) 29 [I.2] b 1
kuro 16 [I.6] b 6; 8 [II.4] a 6 (⇒ kur-)
kurosāṃ 28 [I.4] a 7 (⇒ kur-)
k[u]li 22 [III.2] a 5; 44 [III.3] a 2
k[u]lewāñ 22 [III.2] a 7, b 4!; 44 [III.3] a 4.4, b 4
k[u]lewāñ[ä] 22 [III.2] b 3.6; 44 [III.3] a 4!, b 1

kᵘlewāśśi 44 [III.3] b 1.2!; 24 [III.5] b 1
kᵘlewāsaṃ 21 [III.1] a 8!
kᵘlewāsaśśäl 23 [III.4] a 2
kᵘlewāsäṣ 44 [III.3] b 3
kulypam 4 [II.2] a 7
kulypamäntāp 10 [II.12] a 7
kᵘśalamūlyo 9 [I.9] b 2–3!
kuśeśaiyä 39 [V.1] b 6
kus 30 [I.1] b 6; 17 [I.5] a 6; 3 [I.8] a 5.5; 2 [II.1] a 1; 14 [II.5] a 7; 11 [II.11] a 8; 10 [II.12] a 2.2.8, b 4; 33 [II.14] a 5; 20 [III.9] a 5; 18 [III.10] a 2.2–3!, 3
kusne 30 [I.1] b 3; 29 [I.2] b 4; 28 [I.4] b 4; 17 [I.5] b 2.5; 15 [I.7] b 5!; 3 [I.8] a 7; 8 [II.4] b 4!; 14 [II.5] b 2; 10 [II.12] b 6; 22 [III.2] b 5.5–6!; 44 [III.3] b 4–5!; 23 [III.4] b 1; 20 [III.9] a 4; 39 [V.1] b 5
ke (pronoun) 13 [II.6] a 5.6; 7 [II.9] b 8
ke (substantive) 21 [III.1] a 3; 22 [III.2] b 4; 44 [III.3] a 7
kekrāsyo 24 [III.5] b 4–5!
ketumati 39 [V.1] b 3!, 4.5!, 6.7
keṃ-pälkāñ 15 [I.7] b 8!
keṃ-pälkuneyo 19 [III.11] a 5
keṃnn 19 [III.11] a 4
kene 28 [I.4] a 2; 3 [I.8] b 2; 42 [II.3] b 2.8; 11 [II.11] b 1
keneñcᵃ 24 [III.5] b 8 (⇒ ken-)
keneñc-äṃ 4 [II.2] b 8 (⇒ ken-)
kenträ 18 [III.10] a 5 (⇒ ken-)
kenmār 19 [III.11] b 1 (⇒ ken-)
kotrāntwā 9 [I.9] a 8
koträṣ 3 [I.8] b 5–6!; 9 [I.9] b 3
kotluneyaṃ 11 [II.11] b 4 (⇒ kot-)
koṃ 15 [I.7] b 6; 19 [III.11] a 7, b 3
koṃ-ñkät 28 [I.4] b 2
kona-koṃ 28 [I.4] b 5
konaṃ 16 [I.6] b 8; 19 [III.11] b 1.7; 27 [III.12] a 4, b 1.8
koṃsā 22 [III.2] b 3
kor 20 [III.9] b 7
koris 9 [I.9] a 8
korisyo 1 [I.10] b 1!
korpac 6 [II.8] b 6; 24 [III.5] a 2.4
korpacᵃ 19 [III.11] b 4
korpā 6 [II.8] b 8; 23 [III.4] a 3
koluneyo 5 [II.7] a 7 (⇒ ko-)
kowi 28 [I.4] a 4
kosne 29 [I.2] a 4
kospreṃ 4 [II.2] b 6!, 6; 11 [II.11] a 4!, 6!
kaumārabhrät 29 [I.2] b 5
kauśike 43 [II.15] a 3
kñasu 4 [II.2] a 1 (⇒ knās-)
kñāñtär 11 [II.11] a 3! (⇒ kñāñ-)
kñukumäṣ 41 [III.8] b 8

ktäṅkänträ 38 [N.5] a 5 (⇒ kätk-)
kto 15 [I.7] b 4 (⇒ kät-)
knānat 33 [II.14] a 1 (⇒ knā-)
knānaṣ 3 [I.8] a 3.3.5.5–6!, 8 (⇒ knā-)
knānmāṃ 3 [I.8] a 7; 9 [I.9] b 4 (⇒ knā-)
knānmāñcäs 32 [I.3] a 7! 7 (⇒ knā-)
knānmānänt 14 [II.5] a 8 (⇒ knā-)
knānmune 3 [I.8] a 7; 14 [II.5] b 1; 40 [N.6] b 1!
knānmuneyo 3 [I.8] a 6, b 1!; 25 [III.6] b 3
knānmuneṣi 8 [II.4] a 2
knässi 16 [I.6] b 1 (⇒ kän-)
knuṃts 12 [II.10] a 8
knuṃtsäṃ 7 [II.9] b 4
krañcäṃ 11 [II.11] b 1
krañcäśśi 5 [II.7] a 7; 10 [II.12] b 1
krañcäs 9 [I.9] b 2
krañcś^{ä} (sic!) 12 [II.10] a 7
krañcsaśśäl 28 [I.4] b 7–8!
krañś^{ä} 16 [I.6] a 5; 42 [II.3] a 7, b 7; 12 [II.10] b 3
kraṃś 34 [N.1] a 5
krañsäṣ (sic!) 29 [I.2] a 8
krant 32 [I.3] a 8; 4 [II.2] a 7; 8 [II.4] a 6; 6 [II.8] b 2.7; 10 [II.12] a 7; 22 [III.2] b 1; 20 [III.9] b 4 (śäkrant); 38 [N.5] a 6
krasaṣ 15 [I.7] a 8; 14 [II.5] b 1 (⇒ kärs-)
krämpälune 27 [III.12] a 6 (⇒ krämp-)
krämpont 27 [III.12] a 3, b 4! (⇒ krämp-)
kri 29 [I.2] a 4; 42 [II.3] b 2.2.8; 10 [II.12] b 2; 26 [III.7] a 4
kritāṃ 2 [II.1] b 3
krop 8 [II.4] b 3; 7 [II.9] b 6
kropa-krop 22 [III.2] b 4
kropaṃ 12 [II.10] a 3
kropänträ 31 [II.13] a 7.8, b 1; 35 [N.2] b 7 (⇒ krop-)
kropwatsune 25 [III.6] a 2–3!
kroś 37 [N.4] b 5
klanoṃtsāṃ 11 [II.11] a 6
klawrä 5 [II.7] a 6 (⇒ klā-)
klālune 3 [I.8] a 3.5; 14 [II.5] a 7; 11 [II.11] b 3 (⇒ klā-)
klāluneyo 1 [I.10] b 4 (⇒ klā-)
kläṣmuneyo 20 [III.9] a 2
kläsmāṃ 8 [II.4] a 1 (⇒ käl- 1)
klitār 13 [II.6] a 7 (⇒ käl- 2)
klisā 2 [II.1] a 5! (⇒ klis-)
klisāṣt 2 [II.1] a 3! (⇒ klis-)
klisoñcäs 3 [I.8] b 2–3! (⇒ klis-)
klumpäryaṃ 5 [II.7] b 7–8!
kleś 24 [III.5] b 2
kleśāṣiṃ 3 [I.8] b 2; 41 [III.8] a 6
kleśās 20 [III.9] b 7!

klop 15 [I.7] b 1
klopantyo 2 [II.1] b 4
klopasu 1 [I.10] a 8
klopasunt 16 [I.6] a 6; 5 [II.7] a 7; 26 [III.7] b 8!
klopasuṃtsāṃ 1 [I.10] a 5
klopäntwäṣ 1 [I.10] a 7; 5 [II.7] b 1; 43 [II.15] a 2
klopäṣ 2 [II.1] b 7; 13 [II.6] b 6
klopiññānt 22 [III.2] a 6 (⇒ klop-iññ-)
klorā 13 [II.6] b 6 (⇒ käl- 2)
kloräṣ 12 [II.10] a 6 (⇒ käl- 2)
klyantr-äm 38 [N.5] b 5 (⇒ käly-)
-klyu 3 [I.8] a 7.8-b 1!
klyom 30 [I.1] a 6, b 1; 29 [I.2] b 2!, 3; 32 [I.3] b 7; 17 [I.5] a 3.4, b 4; 15 [I.7] a 7!, 8; 2 [II.1] a 7; 4 [II.2] a 5!, b 6.7; 13 [II.6] a 7–8!; 5 [II.7] b 1!, 1–2!; 6 [II.8] a 6; 31 [II.13] a 4.4.6!, b 3; 33 [II.14] a 7, b 6; 43 [II.15] a 3; 23 [III.4] b 3; 20 [III.9] a 3
klyomänt 30 [I.1] a 5.8; 17 [I.5] b 2; 16 [I.6] a 7; 5 [II.7] a 5, b 6–7!; 7 [II.9] a 3.5; 10 [II.12] a 1; 43 [II.15] a 5.7, b 1; 23 [III.4] b 7–8!; 24 [III.5] a 3; 41 [III.8] a 5
klyomäntāp 29 [I.2] b 8; 25 [III.6] b 4–5!
klyomäṣ 13 [II.6] b 1
klyomiṃ 21 [III.1] a 8, b 8; 19 [III.11] a 6
klyoṣās 42 [II.3] a 6 (⇒ klyos-)
klyoṣäl 9 [I.9] b 3 (⇒ klyos-)
klyoṣluneyäṣ 44 [III.3] a 6 (⇒ klyos-)
klyoṣluneyo 3 [I.8] b 2 (⇒ klyos-)
klyosäṃṣāwā 4 [II.2] a 1! (⇒ klyos-)
klyosäṃsamäs 10 [II.12] a 6; 44 [III.3] b 6 (⇒ klyos-)
klyoseñc^{ä} 33 [II.14] a 5–6!; 22 [III.2] b 3 (⇒ klyos-)
klyosnässi 22 [III.2] b 1 (⇒ klyos-)
klyossi 7 [II.9] a 6; 10 [II.12] a 8; 22 [III.2] b 4.6; 44 [III.3] a 8! (⇒ klyos-)
kśāñ 16 [I.6] b 2
kṣaṇaṃ 1 [I.10] b 2
kṣatrapai 23 [III.4] a 4
kṣānti 8 [II.4] a 4
ksalune 29 [I.2] a 5 (⇒ käs-)
ksaluneyaṃ 36 [N.3] b 1.2 (⇒ käs-)
ksäṅk ksäṅk 28 [I.4] a 7
ksär 19 [III.11] b 3
ktsets 9 [I.9] a 4, b 1; 31 [II.13] b 1

G

gandharviñ^{ä} 7 [II.9] a 6
gandharveñi 6 [II.8] a 5!; 7 [II.9] b 3
gandhārveśśi 2 [II.1] b 8
gaveyñ^{ä} 30 [I.1] b 4 (complete form ?)
gopikā 24 [III.5] a 8
govradulukikāṣālikāñ 30 [I.1] b 4–5!

gośagat 8 [II.4] b 7
gośogat (sic) 12 [II.10] b 2
gautam 3 [I.8] b 5; 9 [I.9] b 3
gautamakapilaṃ 29 [I.2] a 1
gautami 21 [III.1] a 1.8; 23 [III.4] a 6, b 8; 24 [III.5] a 5; 25 [III.6] b 6; 26 [III.7] a 3.4.5, b 3!, 5–6!, 7; 20 [III.9] a 5; 18 [III.10] a 3.8, b 1
gautamiṃ 25 [III.6] b 6
gautaminac 22 [III.2] a 7
gautamis 21 [III.1] a 6; 41 [III.8] a 8; 19 [III.11] a 2!
gautamṣi 23 [III.4] a 1; 25 [III.6] a 1.8; 26 [III.7] a 8
gautamṣiṃ 41 [III.8] a 1
gaupikā (sic!) 24 [III.5] b 5 (cf. gopikā)

C

cakravartti 4 [II.2] b 2; 35 [N.2] b 5!; 37 [N.4] a 5 (cakkra°)
cakravarttis 42 [II.3] a 3!; 24 [III.5] a 7
cakkravartṣi 3 [I.8] b 5
cacluräṣ 28 [I.4] b 1; 4 [II.2] b 5 (⇒ täl-)
caṃ 5 [II.7] b 2; 25 [III.6] b 6; 18 [III.10] b 3; 27 [III.12] b 4.7
canäk 15 [I.7] b 5–6!
canäkk 23 [III.4] a 7
candaṃṣi 33 [II.14] b 8
capiccenaṃ 23 [III.4] a 7
cam 17 [I.5] b 3; 1 [I.10] a 7; 4 [II.2] a 7; 42 [II.3] b 2; 8 [II.4] a 6!; 13 [II.6] b 4.6; 12 [II.10] a 1; 31 [II.13] b 7; 23 [III.4] a 5; 25 [III.6] a 2
camaṃ 18 [III.10] a 5
camäṣṣ 18 [III.10] a 7
cami 3 [I.8] b 6; 8 [II.4] b 3; 27 [III.12] a 3; 36 [N.3] b 4
camī 14 [II.5] a 5
caraki 30 [I.1] a 1
caṣ 17 [I.5] b 4.5; 1 [I.10] b 6; 8 [II.4] a 3.8; 14 [II.5] a 7; 10 [II.12] b 3; 33 [II.14] a 5; 43 [II.15] b 7; 22 [III.2] b 2–3!; 23 [III.4] b 1.1–2!; 24 [III.5] a 6; 25 [III.6] b 2; 26 [III.7] a 6
caṣäk 10 [II.12] b 6
caṣi 6 [II.8] a 7.7; 27 [III.12] b 2
cākkär 8 [II.4] b 5!
cākrä 12 [II.10] b 3
cārit 18 [III.10] b 3
cäñcäryāṃ 11 [II.11] a 4
cämpamo 1 [I.10] a 7
cämpäṣ 31 [II.13] b 7 (⇒ cämp-)
cämplune 3 [I.8] b 3 (⇒ cämp-)
cämplunyā 41 [III.8) b 7! (⇒ cämp-)
-ci (2sg. suffixed pronoun) 8 [II.8] a 3; 33 [II.14] a 4; cf. also kalam-ci, träṅkäm-ci, tāśśi, naśśi, pällāntar-ci, ypamtär-ci, lipā-ci, wärpācci, winäsamci, winäsamäśśi, winäsamśi.
ciñcär 4 [II.2] b 6

ciñcraṃ 24 [III.5] b 1
ciñcre 33 [II.14] b 8
citrarathe 19 [III.11] a 1; 27 [III.12] b 3
citrarathes 27 [III.12] a 1.6, b 7
cintāmaṇi 4 [II.2] a 7
cindāmaṇisyo 12 [II.10] a 3
cu 8 [II.4] a 2
curm 33 [II.14] b 8
ceṭikā 23 [III.4] b 5.6.6
cem 12 [II.10] b 6; 33 [II.14] a 6; 43 [II.15] a 7; 22 [III.2] b 5; 35 [N.2] b 5; 38 [N.5] a 3.6
ceṣ 30 [I.1] a 4; 6 [II.8] b 5; 7 [II.9] a 1.1; 24 [III.5] a 1.2!
cesmaṃ 41 [III.8] b 8
cesmaśśäl 13 [II.6] b 2!
cesmäk 32 [I.3] a 8
cesmi 42 [II.3] a 7; 19 [III.11] a 7; 34 [N.1] b 7; 35 [N.2] b 7!; 37 [N.4] b 5!; 38 [N.5] a 7.8, b 4; 40 [N.6] a 2!
cokis 8 [II.4] b 5
cor 1 [I.10] b 8
cmalune 9 [I.9] a 1–2! (⇒ täm-)
cmol 6 [II.8] b 6
cmolaṃ 20 [III.9] b 3
cmoläntwaṃ 20 [III.9] b 4!, 5.7.8
cmolu 2 [II.1] b 6; 33 [II.14] b 7
cmolwaṃ 29 [I.2] a 2; 20 [III.9] b 6
cmolwāṣināñ 13 [II.6] b 6!
cmolwāṣiṃsaṃ 4 [II.2] b 4
cmolṣi 6 [II.8] b 3
crańkär 22 [III.2] b 6 (⇒ träṅk- 1)
cwańkeyaṃ 34 [N.1] b 3
cwaśśäl 5 [II.7] b 1
cwā 33 [II.14] b 1

J

jatilṣinäs 22 [III.2] a 1!
jambudvip 39 [V.1] b 7!
jar 6 [II.8] b 2
jalaprabhenäṣṣ 6 [II.8] a 3
jinakkenaṃ 32 [I.3] b 2

Ñ

ñañmusāṃ 10 [II.12] b 5; 33 [II.14] a 8 (⇒ näm-)
ñare 25 [III.6] a 7
ñās 6 [II.8] a 7 (ñāss), b 1
ñātse 38 [N.5] b 4!
ñäkci 9 [I.9] a 2–3!; 7 [II.9] b 6; 12 [II.10] a 3; 34 [N.1] b 8

ñäkciṃ 15 [I.7] b 3
ñäkciñi 30 [I.1] a 4
ñäkcyāñ 33 [II.14] b 8!
ñäkcyās 29 [I.2] a 4!; 33 [II.14] a 6
ñäktañ 2 [II.1] b 1!; 42 [II.3] a 7; 13 [II.6] b 5; 5 [II.7] b 6
ñäktañ^{ä} 15 [I.7] a 5!
ñäktaśśi 25 [III.6] a 3
ñäktas 3 [I.8] a 7–8!; 9 [I.9] b 5; 1 [I.10] a 2–3!; 14 [II.5] b 2; 33 [II.14] a 6
ñäktasā 30 [I.1] a 3; 15 [I.7] a 4
ñäktasyo 33 [II.14] b 5
ñäkteññāñ^{ä} 42 [II.3] a 7–8!; 13 [II.6] b 5–6!; 5 [II.7] b 6
ñäktes 9 [I.9] a 8-b 1!, b 8; 42 [II.3] a 6
ñi 29 [I.2] a 8.8; 28 [I.4] b 4; 3 [I.8] b 3; 9 [I.9] a 1 (ñy); 2 [II.1] a 5 (ñy), b 2.2; 4 [II.2] a 7; 42 [II.3] b 7; 14 [II.5] b 6; 13 [II.6] b 7; 31 [II.13] b 8; 33 [II.14] a 3; 26 [III.7] b 7.8
-ñi (1sg. suffixed pronoun), cf. ārar-ñi, et-ñi, eṃtsitär-ñi, kāmat-ñi, tākiṣ-ñi, naṣ-ñi, paṣ-ñi, purpār-ñi, pusār-ñi, pkanā-ñi, pkāt-ñi, prutkāṣ-ñi, psesāc-ñi, metär-ñi, lywā-ñi, wākñäṣ-ñi, wätkäṣ-ñi, wärpitār-ñi, wotkar-ñi, wsitār-ñi.
ñī 19 [III.11] a 8
ñu 25 [III.6] b 1
ñuk 21 [III.1] b 4; 23 [III.4] a 5; 24 [III.5] a 3.4.6
ñukk 25 [III.6] a 7
ñ^{u}kā 26 [III.7] a 7
ñu-pi 9 [I.9] a 5
ñemi 23 [III.4] a 8; 24 [III.5] a 6; 25 [III.6] a 1, b 1; 41 [III.8] a 8; 20 [III.9] a 2; 18 [III.10] b 3
ñemintuyo 9 [I.9] a 3–4!
ñemintwaṃ 11 [II.11] b 4
-ñemintwāṣināñ^{ä} 39 [V.1] a 3
ñemiyac^{ä} 31 [II.13] a 3
ñemiṣi 39 [V.1] a 4
ñemiṣiṃ 14 [II.5] b 5
ñemiṣinäs 39 [V.1] a 4.5; 34 [N.1] a 4
ñemiṣṣās 37 [N.4] a 6
ñemyis 11 [II.11] b 1
ñom 3 [I.8] b 2.2
ñomā 16 [I.6] a 8; 43 [II.15] b 7; 35 [N.2] a 4
ñomyo 32 [I.3] b 5
ñom-kälywāts 31 [II.13] b 4; 25 [III.6] b 2
ñom-klyu 3 [I.8] a 7.8-b 1!
ñkät 3 [I.8] a 1; 9 [I.9] b 7; 1 [I.10] a 8; 2 [II.1] a 5; 13 [II.6] a 3; 6 [II.8] a 4
ñwaṃ 26 [III.7] a 1.6; 19 [III.11] b 6
ñwasaṃ 31 [II.13] b 5

T

tatämṣānt-äṃ 44 [III.3] a 4 (⇒ täm-)
tatmu 3 [I.8] b 8 (⇒ täm-)

tatmuntāp 20 [III.9] b 3 (⇒ täm-)
tatmurāṣṣ 28 [I.4] b 4 (⇒ täm-)
tatmuṣ 5 [II.7] b 2 (⇒ täm-)
taṃ 4 [II.2] a 1; 23 [III.4] a 7; 38 [N.5] b 4
tanäṣṣ 44 [III.3] a 3
tanne 22 [III.2] b 7
tanne-wkänyo 9 [I.9] b 6–7!; 14 [II.5] a 6; 13 [II.6] b 1; 37 [N.4] a 4
tannek 2 [II.1] b 1
tannekk 26 [III.7] b 7
tamät 9 [I.9] b 2 (⇒ täm-)
tampe 13 [II.6] a 6
tampewāts 42 [II.3] b 5
tampewātsäṃ 3 [I.8] b 1; 5 [II.7] a 3; 10 [II.12] a 3
tampewātsune 26 [III.7] a 8
tampewātsuneyā 36 [N.3] b 2
taryāk 3 [I.8] b 7; 9 [I.9] a 8; 8 [II.4] b 3; 14 [II.5] a 5.8; 12 [II.10] b 4; 25 [III.6] b 5; 35 [N.2] a 1
talke 17 [I.5] a 7, b 5!, 5–6!, 6.8; 16 [I.6] a 8-b 1!; 15 [I.7] b 7
tā 17 [I.5] a 5; 4 [II.2] a 6; 43 [II.15] b 3; 22 [III.2] b 6; 23 [III.4] b 6
tāk 29 [I.2] b 4; 9 [I.9] b 3; 33 [II.14] b 4; 43 [II.15] a 4; 21 [III.1] b 6; 27 [III.12] a 3 (⇒ nas-)
tākar 22 [III.2] a 7 (⇒ nas-)
tākā 2 [II.1] a 4 (⇒ nas-)
tākimäs 1 [I.10] b 8 (⇒ nas-)
tākiṣ 29 [I.2] a 8; 28 [I.4] b 8; 10 [II.12] b 4; 44 [III.3] b 4 – tākiṣ-ñi 36 [N.3] a 8 (⇒ nas-)
tākeñc^{ä} 31 [II.13] b 2!; 18 [III.10] b 5! (⇒ nas-)
tāt 17 [I.5] a 8; 16 [I.6] a 5 (⇒ nas-)
tātwäṅkunt 7 [II.9] b 4 (⇒ twāṅk-)
tāṃ 43 [II.15] b 5
tāne 17 [I.5] b 4
tāpäkyis 8 [II.4] b 4–5!
tāpärk 30 [I.1] a 7, b 2; 28 [I.4] a 8; 16 [I.6] b 2; 1 [I.10] a 2; 8 [II.4] a 7, b 1; 13 [II.6] b 3; 6 [II.8] b 4; 11 [II.11] a 4.5.7; 10 [II.12] b 5!; 31 [II.13] b 3; 21 [III.1] a 3.7, b 7; 22 [III.2] a 8-b 1!; 19 [III.11] a 4; 27 [III.12] b 2
tāppu 37 [N.4] b 2 (⇒ śu-)
tām 29 [I.2] a 6, b 3; 28 [I.4] a 8; 16 [I.6] a 6; 3 [I.8] b 5!; 22 [III.2] a 2; 26 [III.7] b 3; 41 [III.8] a 5; 39 [V.1] b 4!; 6!
tāmäk 17 [I.5] b 6!
tālo 30 [I.1] b 6; 17 [I.5] a 7, b 3
tālontāp 16 [I.6] b 3
tāśśi 15 [I.7] a 1–2!
tāśśi 25 [III.6] b 7 [< *tāṣ-ci] (⇒ nas-)
tāṣ (pronoun) 2 [II.1] b 1–2!; 26 [III.7] b 8
tāṣ 32 [I.3] b 4; 2 [II.1] b 2; 42 [II.3] b 8; 10 [II.12] b 2; 33 [II.14] a 5; 23 [III.4] a 5; 25 [III.6] b 3–4!; 26 [III.7] a 4; 18 [III.10] b 3; 27 [III.12] a 8 (⇒ nas-)
tāṣṣ 18 [III.10] b 2 (⇒ nas-)
tāskmāṃ 43 [II.15] a 4! (⇒ täsk-)

tāsmāṃ 19 [III.11] b 8 (⇒ tās-)
täṅklune 14 [II.5] b 4 (⇒ täṅk-)
tänne-wkänyo 2 [II.1] b 3
täppreṃ 32 [I.3] b 5
täpreṃ 30 [I.1] a 6.6; 32 [I.3] a 2!; 28 [I.4] b 7; 9 [I.9] b 6; 1 [I.10] b 3; 4 [II.2] a 8; 42 [II.3] a 4; 12 [II.10] b 5; 22 [III.2] b 3; 23 [III.4] a 2
täm 29 [I.2] a 8; 15 [I.7] a 8, b 5; 3 [I.8] a 4, b 8; 9 [I.9] a 2; 1 [I.10] a 4; 2 [II.1] a 8; 4 [II.2] a 1; 42 [II.3] b 3; 8 [II.4] a 7, b 4; 11 [II.11] a 8; 10 [II.12] a 1, b 7; 43 [II.15] b 6; 21 [III.1] b 1; 22 [III.2] a 5; 44 [III.3] b 8; 23 [III.4] a 6; 25 [III.6] b 4.7; 26 [III.7] a 5; 41 [III.8] a 7.8; 38 [N.5] b 4
tämnäṣtr-äṃ 6 [II.8] b 1–2! (⇒ täm-)
tämnäṣṣ-äṃ 18 [III.10] a 8 (⇒ täm-)
tämnässi 31 [II.13] b 7 (⇒ täm-)
tämne 3 [I.8] a 4; 7 [II.9] a 7!; 10 [II.12] b 2; 44 [III.3] b 6; 19 [III.11] a 7; 27 [III.12] b 2
tämnek 4 [II.2] b 7; 34 [N.1] a 2
tämyo 17 [I.5] b 1.8; 15 [I.7] b 1; 4 [II.2] a 3; 42 [II.3] b 1; 13 [II.6] b 5.7; 5 [II.7] b 3; 11 [II.11] a 5!; 10 [II.12] a 7–8!; 33 [II.14] a 7; 43 [II.15] b 5; 21 [III.1] a 7; 44 [III.3] a 6.8; 23 [III.4] b 2.4; 25 [III.6] b 2!; 26 [III.7] b 6; 41 [III.8] a 8; 20 [III.9] a 4 (tämy=); 38 [N.5] a 6, b 4
tärkär 6 [II.8] b 5–6!
tärkor 42 [II.3] a 7; 8 [II.4] a 3 (⇒ tärk-)
tärkoräṣ 43 [II.15] a 6 (⇒ tärk-)
tärkoṣ 42 [II.3] a 7 (⇒ tärk-)
tärmmāṃ 16 [I.6] b 4–5!; 1 [I.10] a 5; 42 [II.3] a 5 (⇒ tärm-)
tälśināss 27 [III.12] a 2
täṣ 32 [I.3] b 1.7; 17 [I.5] a 4!; 5.6, b 6; 15 [I.7] a 4; 4 [II.2] b 3; 10 [II.12] b 6!; 22 [III.2] a 6; 23 [III.4] a 2, b 2.4; 25 [III.6] b 8; 38 [N.5] a 5
tināṛ 16 [I.6] b 5
tināräs 16 [I.6] a 6, b 2.3!
tine 18 [III.10] a 3
tiri 32 [I.3] a 8; 10 [II.12] a 7; 22 [III.2] a 2
tirthenās 42 [II.3] b 1
tirtheṣināṣ 11 [II.11] b 6!
tiṣye 32 [I.3] a 3
tiṣyeṃ 42 [II.3] b 3
tiṣyenac 11 [II.11] a 1
tu 17 [I.5] a 3.8, b 4; 15 [I.7] b 2; 13 [II.6] a 6; 5 [II.7] b 8; 31 [II.13] a 5; 33 [II.14] a 7; 23 [III.4] a 5; 18 [III.10] b 3; 27 [III.12] b 2
tuṅk 17 [I.5] b 1; 24 [III.5] b 1; 26 [III.7] a 2
tuṅkäṣ 26 [III.7] b 6–7!
tuṅkiññā 5 [II.7] b 4 (⇒ tuṅk-iññ-)
tuṅkiñluneyo 25 [III.6] b 2–3! (⇒ tuṅk-iññ-)
te 2 [II.1] b 1; 31 [II.13] a 4
teṣi (?) 26 [III.7] b 1
tom 29 [I.2] b 4; 8 [II.4] b 4; 41 [III.8] b 2; 20 [III.9] a 5
toräṣ 2 [II.1] b 4; 13 [II.6] b 3 (⇒ tā-)
toriṃ 13 [II.6] b 4.5

toṣ 17 [I.5] a 2; 15 [I.7] b 2; 14 [II.5] a 5; 12 [II.10] b 4; 11 [II.11] b 7; 41 [III.8] b 1
tosäṃ 14 [II.5] b 2
tosäm 16 [I.6] a 7
tosmaṃ 41 [III.8] b 7
tosmaśśäl 44 [III.3] b 3!
tkaṃ 4 [II.2] a 2; 6 [II.8] a 4.7; 33 [II.14] b 4; 19 [III.11] a 8
tkanaṃ 17 [I.5] b 6!
tkanā 39 [V.1] a 3
tkaṃ-ñkät 9 [I.9] b 1
tkaṃ-ññäktes 24 [III.5] b 4
tkaṃsaṃ 16 [I.6] a 5; 42 [II.3] a 3; 44 [III.3] a 7
tkālune 12 [II.10] b 2 (⇒ täk-)
tñ= 29 [I.2] a 7; 16 [I.6] b 2
tñi 29 [I.2] a 7 (tñy); 10 [II.12] b 6; 33 [II.14] a 5.7, b 1 (tñy); 26 [III.7] a 3.4, b 3.5
tñik 4 [II.2] b 3
tpäryāṃ 11 [II.11] b 3
tpo 8 [II.4] b 6 (⇒ täp-)
tmaṃ 32 [I.3] a 8; 17 [I.5] b 5; 1 [I.10] a 2; 18 [III.10] b 3; 39 [V.1] b 5
tmanäk 5 [II.7] a 4
tmanäk-tmanäk 5 [II.7] a 1
tmāk 1 [I.10] b 3; 7 [II.9] a 7
tmāṃ 2 [II.1] a 4; 7 [II.9] a 8; 22 [III.2] a 4; 44 [III.3] b 7.7; 24 [III.5] b 1; 20 [III.9] b 6; 37 [N.4] a 3!, b 1
tmānäntu 20 [III.9] b 7
tmānis 27 [III.12] b 1
tmäk 4 [II.2] a 8; 8 [II.4] b 3; 31 [II.13] a 5.5; 33 [II.14] b 4; 19 [III.11] b 4; 27 [III.12] a 3
tmäkk 13 [II.6] b 2
tmäkyok 13 [II.6] a 7; 41 [III.8] a 6
tmäṣ 30 [I.1] a 8!; 28 [I.4] b 1.3; 17 [I.5] a 4.5; 16 [I.6] a 3; 15 [I.7] b 4; 3 [I.8] a 8; 9 [I.9] a 4; 2 [II.1] a 1–2!; 4 [II.2] b 3; 42 [II.3] a 1, b 2; 8 [II.4] a 4; 14 [II.5] b 2.6; 13 [II.6] a 7, b 7–8!; 8, 5 [II.7] b 5; 6 [II.8] a 1–2!, 5; 12 [II.10] a 2, b 6; 11 [II.11] a 3.5.7, b 2.5; 10 [II.12] a 5, b 5; 31 [II.13] b 8; 43 [II.15] a 6, b 1; 22 [III.2] a 3, b 3; 44 [III.3] a 5, b 6; 23 [III.4] a 1, b 5.7; 25 [III.6] a 1.8!, b 8!; 26 [III.7] b 2.4; 20 [III.9] a 5, b 1; 27 [III.12] a 6, b 3! 3.5
tmäṣäk 11 [II.11] a 7!; 18 [III.10] a 1!; 2
tmis 29 [I.2] a 3
tme 23 [III.4] a 5 (for tmaṃ ?)
träṅkät 17 [I.5] a 6 (⇒ träṅk- 1)
träṅkäm 16 [I.6] b 5; 20 [III.9] a 1 (⇒ träṅk- 1)
träṅkäm-ci 23 [III.4] a 7 (⇒ träṅk- 1)
träṅkäṣ 30 [I.1] a 4.5!, b 1; 29 [I.2] a 6, b 3; 32 [I.3] a 3, b 1; 28 [I.4] b 1.8!; 17 [I.5] a 2.3!, 5.6!, 6.6.6–7!, b 2; 16 [I.6] a 4!; 15 [I.7] a 4.7, b 2; 3 [I.8] a 5!, b 3; 9 [I.9] b 7; 1 [I.10] a 5–6!, 8; 2 [II.1] a 1.3.7, b 1.2; 4 [II.2] b 2.3.3; 42 [II.3] a 2, b 7!; 8 [II.4] a 6; 6 [II.8] b 1.4.5; 7 [II.9] a 5–6!; 11 [II.11] a 1.4.6.8, b 7; 10 [II.12] a 5–6!; 31 [II.13] a 2.4!, 4.5.6.6, b 3; 43 [II.15] a 3.4–5!, 5; 21 [III.1] a 1.4.5.6, b 1.2.4; 22 [III.2] b 7; 44 [III.3] a 3–4!, b 5–6!; 23 [III.4] a 1!, 1.4.6, b 6.6–7!, 8; 24 [III.5] a 1.2.3!, 4.8, b 3.4!; 25 [III.6] a 6, b 6; 26 [III.7] a 6, b

5.7; 20 [III.9] b 3; 18 [III.10] a 3.4, b 4; 19 [III.11] a 1.7.8, b 2; 27 [III.12] b 2! 4.5; 34 [N.1] b 6.7; 37 [N.4] b 1 (⇒ träṅk- 1)
träṅkiñc[ä] 13 [II.6] a 3!; 5 [II.7] b 7; 11 [II.11] a 2–3!; 22 [III.2] b 7!, 7; 44 [III.3] a 5, b 4; 23 [III.4] b 2–3! (⇒ träṅk- 1)
träṅktär 20 [III.9] b 1; 18 [III.10] b 5 (⇒ träṅk- 1)
träṅkträ 11 [II.11] a 8; 41 [III.8] b 3.4.5.6; 25 [III.6] a 1–2!; 20 [III.9] a 6 (⇒ träṅk- 1)
träṅklune 28 [I.4] a 8 (⇒ träṅk- 2)
träṅktsi 17 [I.5] a 7 (⇒ träṅk- 1)
tri 1 [I.10] a 3; 2 [II.1] a 4; 7 [II.9] a 4; 11 [II.11] b 4; 10 [II.12] b 3.3; 33 [II.14] a 4, b 4; 44 [III.3] b 8; 18 [III.10] b 6
triku 36 [N.3] a 6
trit 22 [III.2] a 4; 44 [III.3] b 7
trityo 26 [III.7] b 2
triśul 36 [N.3] a 6!
treyo 31 [II.13] b 5
traidhātuk 29 [I.2] a 7; 10 [II.12] b 3
traivācik 33 [II.14] a 8; 43 [II.15] a 7
tlāluneyo 2 [II.1] a 2–3! (⇒ täl-)
twantaṃ 4 [II.2] b 1; 5 [II.7] a 6!
tṣaṃ 32 [I.3] b 4; 17 [I.5] b 1.8; 3 [I.8] a 5; 24 [III.5] b 2.3; 18 [III.10] b 5
tṣā 2 [II.1] a 1
tṣäṣṣ 28 [I.4] a 8

D

dakṣiṇak 37 [N.4] a 5
dakṣiṇāpatṣi 15 [I.7] a 6
dakṣiṇāpath 8 [II.4] a 8; 10 [II.12] b 7
dakṣiṇāpathac 43 [II.15] b 1!
dakṣiṇāpathaṃ 30 [I.1] a 7–8!
dakṣiṇāpathäṣ 7 [II.9] a 3
dakṣinakäśśi 6 [II.8] a 6
dakṣinak 20 [III.9] a 4
dakṣinakäs 19 [III.11] b 7
dakṣinaki 28 [I.4] a 6–7!
dakṣinakī 19 [III.11] b 4
dakṣināpath[ä] 32 [I.3] b 4
daśabalaṃ 14 [II.5] a 8
dānapati 19 [III.11] b 2
devadatte 35 [N.2] a 4; 40 [N.6] a 3
devadattenaṃ 3 [I.8] a 6

DH

dhanīke 16 [I.6] b 4
dhātu- 37 [N.4] b 3
dhonaki 11 [II.11] a 5
dhräḍhirāṣṭres 6 [II.8] a 4

N

-(ä)ṃ (3sg. suffixed pronoun), cf. arṣ-äṃ, eṣṣ-äṃ, kälpänt-äṃ, keneñc-äṃ, tatämṣänt-äṃ, tämnäṣtr-äṃ, tämnäṣṣ-äṃ, näṃ, ppärksäc-äṃ, pyäṣtṣänt-äṃ, pyutkäseñc-äṃ, mäskatr-äṃ, yiñc-äṃ, yete-ṃ, ypär-äṃ, ywatr-äṃ, litkä-ṃ, wäkaṣäṃ, wineñc-äṃ, weñä-ṃ, wose-ṃ.
nakät 1 [I.10] b 3 (⇒ näk-)
nakcu 2 [II.1] a 5!, 5
nakṣacarita 14 [II.5] b 3
natäk 16 [I.6] a 6
natäkyo 6 [II.8] b 2
nati 28 [I.4] b 6
nandabalänäṣ 9 [I.9] a 7
nandavilāpaṃ 6 [II.8] a 6!
nandäṃ 9 [I.9] a 7!
nandeṃ 6 [II.8] a 2
napeṃnäs 5 [II.7] b 4–5!
napeṃśśi 9 [I.9] b 5; 14 [II.5] b 2
napeṃṣäs 29 [I.2] a 4; 25 [III.6] a 3
napeṃṣinäs 33 [II.14] a 6–7!
napeṃsac[ä] 42 [II.3] a 8
napeṃsaṃ 31 [II.13] a 4; 33 [II.14] a 6; 35 [N.2] b 8
namo 9 [I.9] b 3!
naweṃ 36 [N.3] a 5
nawontsäṃ 11 [II.11] a 8
naś 13 [II.6] b 1; 5 [II.7] b 2; 11 [II.11] a 7 (⇒ nas-)
naśśi 17 [I.5] b 1.4 [< *naṣ-ci] (⇒ nas-)
naṣ 29 [I.2] a 3; 3 [I.8] b 4.6!; 2 [II.1] a 1; 10 [II.12] a 7; 21 [III.1] a 2; 23 [III.4] b 3.5; 18 [III.10] a 2 (⇒ nas-)
naṣ (adverb) 32 [I.3] b 6; 44 [III.3] a 8
naṣ-ñi 16 [I.6] b 5 (⇒ nas-)
naṣt 29 [I.2] a 8; 28 [I.4] b 4; 17 [I.5] a 7.8, b 1; 1 [I.10] a 8, b 3; 13 [II.6] a 5 (⇒ nas-)
nasam 30 [I.1] b 1; 16 [I.6] b 4; 4 [II.2] b 3; 8 [II.4] a 7; 33 [II.14] a 3; 41 [III.8] a 1–2! (⇒ nas-)
nasamäs 5 [II.7] a 7; 44 [III.3] a 7; 19 [III.11] a 4–5! (⇒ nas-)
nasäl 1 [I.10] b 3; 12 [II.10] a 2; 18 [III.10] b 1 (⇒ nas-)
nasmāṃ 29 [I.2] b 7; 9 [I.9] a 5 (⇒ nas-)
nasläṃ 6 [II.8] a 1 (⇒ nas-)
naslune 44 [III.3] a 7; 15 [I.7] a 2; 20 [III.9] a 1 (⇒ nas-)
näkäñtär 44 [III.3] a 8 (⇒ näk-)
näkämyo 32 [I.3] b 6
näkäṣträ 44 [III.3] a 5! (⇒ näk-)
näkmant 44 [III.3] a 3
nägeñi 7 [II.9] b 2–3!
nätäk 22 [III.2] b 2; 24 [III.5] b 7.7; 25 [III.6] a 6
nätkis 42 [II.3] b 8
näṃtsu 28 [I.4] a 7; 42 [II.3] a 5; 31 [II.13] a 3–4!; 33 [II.14] a 8; 25 [III.6] a 2; 34 [N.1] a 6! (⇒ nas-)

nāṃtsunt 5 [II.7] a 6; 44 [III.3] b 4 (⇒ nas-)
nāṃtsuṣ 30 [I.1] a 2; 4 [II.2] b 5; 11 [II.11] a 2, b 8; 44 [III.3] a 2; 18 [III.10] b 6 (⇒ nas-)
nāṃtsus 26 [III.7] b 4 (⇒ nas-)
nātsu 2 [II.1] a 6; 4 [II.2] a 4; 43 [II.15] a 5 (⇒ nas-)
nānäsku 25 [III.6] b 1 (⇒ näsk-)
näśi 24 [III.5] a 7
näske 26 [III.7] a 1 (⇒ näsk-)
näṃ 32 [I.4] a 4 (⇒ nas-)
näm 29 [I.2] b 2; 42 [II.3] b 2.2; 18 [III.10] a 4 (⇒ nas-)
näṣ 29 [I.2] a 6; 28 [I.4] a 8; 17 [I.5] a 3; 16 [I.6] a 3.7; 15 [I.7] b 2–3!; 3 [I.8] b 2; 1 [I.10] a 6; 2 [II.1] b 7; 42 [II.3] a 7; 8 [II.4] a 6.7.8.8, b 1; 12 [II.10] b 8; 33 [II.14] a 2.3, b 1.2; 26 [III.7] a 4, b 3; 41 [III.8] a 1!, 2.3.4.4–5!, 5.6; 19 [III.11] b 1.7; 27 [III.12] b 8; 34 [N.1] b 7; 36 [N.3] b 1
näṣṣ 26 [III.7] a 8
nikṣanā 5 [II.7] a 4
nigranthāñ^{ä} 30 [I.1] b 4
nipāt 1 [I.10] b 6; 43 [II.15] b 7
nirdhane 17 [I.5] a 4.6.6.7, b 2; 16 [I.6] a 3
nirdhaneṃ 15 [I.7] b 4
niṣkramāntaṃ 11 [II.11] b 7
niṣpal 28 [I.4] a 3
niṣpaläntu 16 [I.6] a 6
niṣpaläntwaṣ (sic!) 23 [III.4] a 7
niṣpaltu 17 [I.5] b 7
nu 30 [I.1] a 7, b 6; 32 [I.3] a 5; 28 [I.4] b 4; 17 [I.5] b 3.4; 3 [I.8] a 5.5, b 4.5.6; 9 [I.9] a 4; 2 [II.1] b 1.5; 4 [II.2] a 1, b 6; 8 [II.4] a 7; 6 [II.8] a 7, b 1.3; 7 [II.9] a 1; 12 [II.10] a 6; 11 [II.11] b 3; 10 [II.12] a 8, b 1; 31 [II.13] b 4; 43 [II.15] a 3.4; 21 [III.1] a 8, b 1; 22 [III.2] a 8; 44 [III.3] a 8; 24 [III.5] b 7.7; 25 [III.6] b 8; 41 [III.8] a 5; 18 [III.10] a 3.6.7, b 5; 39 [V.1] b 4; 36 [N.3] b 2; 38 [N.5] a 3
nutäträ 19 [III.11] a 5–6! (⇒ nut-)
nunak 18 [III.10] a 1
n^{u}nak 36 [N.4] a 8
n^{u}nak n^{u}nak 29 [I.2] a 4–5!
ne 16 [I.6] a 5; 5 [II.7] a 4; 7 [II.9] b 8; 33 [II.14] a 5
neñc^{ä} 30 [I.1] b 3; 17 [I.5] b 6; 16 [I.6] b 2; 41 [III.8] b 2 (⇒ nas-)
nervänäc^{ä} 10 [II.12] b 3–4!; 43 [II.15] b 5!
neṣontā 30 [I.1] a 8; 41 [III.8] b 3
nokte 2 [II.1] b 1
nkalune 38 [N.5] b 5 (⇒ näk-)
nmäsmāṃ 10 [II.12] b 2 (⇒ näm-)
nmuk 30 [I.1] b 3
nmo 12 [II.10] b 2 (⇒ näm-)
nmosāṃ 30 [I.1] a 8-b1!; 3 [I.8] b 1 (⇒ näm-)
nyagrot 8 [II.4] b 7–8!; 24 [III.5] b 6
nyagrodharām 21 [III.1] a 3
nyagrodharāmac 24 [III.5] a 8
nyagrodharāmṣi 24 [III.5] a 7

nṣac 2 [II.1] a 6
nṣā 8 [II.4] b 4
nṣäṣ 42 [II.3] a 6

P

pakkunt 21 [III.1] b 3 (⇒ päk- 1)
pañi 28 [I.4] b 6
pañcagatinaṃ 1 [I.10] a 6!; 42 [II.3] b 5
pañcmaṃ 42 [II.3] a 7
paṭṭini 24 [III.5] a 2
paṭṭinī 21 [III.1] b 2; 23 [III.4] a 6; b 6.8
paṭṭīni 21 [III.1] a 6!, b 1; 23 [III.4] a 1.4
pat 30 [I.1] b 6; 3 [I.8] a 5; 10 [II.12] a 8; 21 [III.1] b 1; 27 [III.12] b 7; 38 [N.5] b 2
pannākäsyo 7 [II.9] b 4–5!
papälyke 1 [I.10] a 6 (⇒ pälk- 2)
papyutäk 21 [III.1] a 7! (⇒ pyutk-)
papyutkāt 21 [III.1] b 1 (⇒ pyutk-)
papräṅkuräṣ 9 [I.9] a 6 (⇒ präṅk-)
paplätkunt 14 [II.5] a 1; 12 [II.10] b 1.4 (⇒ plätk-)
paräṃ 4 [II.2] b 3–4!; 13 [II.6] a 3; 43 [II.15] a 8; 22 [III.2] a 4!, 4.5, b 5; 44 [III.3] b 7; 27 [III.12] a 5, b 8
parimaṇḍal 12 [II.10] b 2
parivrājaki 30 [I.1] a 1–2!
pariweṣ 4 [II.2] b 7!
pare 16 [I.6] a 6, b 3
parnāp 27 [III.12] a 4
parnäkk 17 [I.5] a 8
parnune 13 [II.6] a 5
parno 4 [II.2] b 6
parnont 30 [I.1] b 1; 27 [III.12] a 4, b 8
parnore 17 [I.5] b 4; 13 [II.6] a 6
parnoreṣṣās 10 [II.12] a 6
parmā 30 [I.1] a 6; 17 [I.5] a 3–4!; 21 [III.1] b 5!; 22 [III.2] b 3
paryāriyo 35 [N.2] a 2
paloṃ 43 [II.15] a 5
paṣ 26 [III.7] a 3 – paṣ-ñi 16 [I.6] b 3 (⇒ e-)
pāk 15 [I.7] b 5.6.7–8!; 14 [II.5] b 6
pākasyo 41 [III.8] a 5–6!
pākär 15 [I.7] a 2; 2 [II.1] a 6, b 2; 33 [II.14] b 4; 44 [III.3] a 7; 25 [III.6] a 2; 20 [III.9] a 1; 27 [III.12] a 3; 34 [N.1] a 6
pākrä 43 [II.15] b 3; 34 [N.1] a 1; 36 [N.3] b 5
pākṣiñ 27 [III.12] b 2 (⇒ āks-)
pākṣñā-m 13 [II.6] a 4 (⇒ āks-)
pācar 8 [II.4] a 2; 13 [II.6] a 1–2!, 4; 7 [II.9] a 7; 31 [II.13] a 3; 22 [III.2] a 1
pācar-mācarṣiṃ 42 [II.3] b 5
pācar-mācräṣ 5 [II.7] a 2–3!
pācinäs 4 [II.2] b 5

pācräṣ 42 [II.3] b 6
pācri 6 [II.8] a 6
pāplu 16 [I.6] a 2 (⇒ päl- 1)
pāpṣu 9 [I.9] b 4 (⇒ pās-)
pāpṣuneyaṃ 32 [I.3] b 3
pāpṣuneyis 44 [III.3] a 2
pāpṣunt 20 [III.9] a 8 (⇒ pās-)
pāpṣuräṣ 26 [III.7] a 2! (⇒ pās-)
pālanträ 33 [II.14] a 6 (⇒ päl- 1)
pāṣānak 30 [I.1] a 5; 1 [I.10] a 2.4; 2 [II.1] a 8; 7 [II.9] a 4, b 1.5; 33 [II.14] b 5–6!
pāṣtär 13 [II.6] b 2–3! (⇒ pās-)
pāṣläṃ 9 [I.9] a 6–7! (⇒ pās-)
pāṣlune 35 [N.2] a 5! (⇒ pās-)
pāṣluneytu 42 [II.3] b 1 (⇒ pās-)
pāsaṃträ 38 [N.5] a 7 (⇒ pās-)
päknāṣtär 13 [II.6] a 6.6–7! (⇒ päk- 2)
päknäsanträ 12 [II.10] b 8 (⇒ päk- 2)
päknäṣtr-äm 37 [N.4] b 2 (⇒ päk- 1)
päklyoṣ 3 [I.8] b 4; 9 [I.9] b 7; 19 [III.11] a 1–2! (⇒ klyos-)
päklyoṣäs 22 [III.2] b 3 (⇒ klyos-)
päñ 30 [I.1] a 8; 29 [I.2] a 7; 16 [I.6] b 2.3; 33 [II.14] b 7; 36 [N.3] a 7; 38 [N.5] a 4
päñ[ä] 16 [I.6] b 2; 4 [II.2] b 4; 11 [II.11] b 8
päñ-pi 14 [II.5] b 7; 7 [II.9] a 8; 11 [II.11] a 7
päññis 20 [III.9] a 1
pät 27 [III.12] b 1
pätkru 14 [II.5] a 4
pärkcär 14 [II.5] b 2 (⇒ pärk-)
pärkraṃ 8 [II.4] b 5
pärklune 14 [II.5] a 7 (⇒ pärk-)
pärkluneytu 14 [II.5] b 2 (⇒ pärk-)
pärneṣi 35 [N.2] b 4
pärneṣiṃ 20 [III.9] a 8
pärmaṅk 9 [I.9] b 5; 12 [II.10] a 2!
pärmāṃ 24 [III.5] a 5 (⇒ pär-)
pärwānaṃ 14 [II.5] a 5!
pärśes (?) 19 [III.11] b 7
pälkāc 42 [II.3] a 6.7, b 7; 12 [II.10] a 7! (⇒ läk-)
-pälkāñ 15 [I.7] b 8!
-pälkās (?) 12 [II.10] a 3
pälkāt 10 [II.12] a 4–5! (⇒ läk-)
pälkāṃt 32 [I.3] b 4 (⇒ läk-)
pälkänträ 33 [II.14] a 5 (⇒ läk-)
pälkār 30 [I.1] b 3; 29 [I.2] a 1!; 4 [II.2] b 2; 31 [II.13] b 4; 43 [II.15] a 3; 21 [III.1] b 8 (⇒ läk-)
pälkāluneyaṃ 12 [II.10] a 5 (⇒ läk-)
pälkäṣ 32 [I.3] b 6; 4 [II.2] b 6; 21 [III.1] b 8 (⇒ pälk- 1)
-pälkuneyo 19 [III.11] a 5
pälkets 24 [III.5] b 7; 25 [III.6] a 1

pälko 28 [I.4] a 8; 44 [III.3] a 2 (⇒ läk-)
pälkoräṣ 17 [I.5] a 5–6!; 15 [I.7] a 3; 9 [I.9] a 2; 42 [II.3] b 3; 8 [II.4] a 5; 10 [II.12] a 5; 43 [II.15] a 3!; 21 [III.1] a 4; 22 [III.2] a 5; 44 [III.3] a 5; 24 [III.5] a 8, b 5; 26 [III.7] a 2–3!; 19 [III.11] a 1.2; 27 [III.12] a 6 (⇒ läk-)
pälcäs 42 [II.3] b 2 (⇒ lät-)
pälläntar-ci (sic!) 16 [I.6] a 5 (⇒ päl- 1)
pällänträ 6 [II.8] b 6–7!, 7, 7–8! (⇒ päl- 1)
pälṣantāṃ 10 [II.12] b 3 (⇒ päl- 2)
pälskaṃ 14 [II.5] b 1; 11 [II.11] a 3–4!, b 1
pälskaṃn 12 [II.10] b 7
pälskant 24 [III.5] b 1
pälskā 36 [N.3] b 1!
-pälskāñ 30 [I.1] b 8
pälskes 16 [I.6] b 7!
pälskont 14 [II.5] b 1 (⇒ pälsk-)
pältsäk 6 [II.8] b 7!; 10 [II.12] a 3; 44 [III.3] b 1–2!; 20 [III.9] b 3
pältsäkyo 28 [I.4] a 8; 8 [II.4] a 8; 13 [II.6] a 8; 6 [II.8] a 6.8!; 11 [II.11] a 5, 7–8!, b 6–7!; 43 [II.15] b 4; 41 [III.8] b 5; 27 [III.12] a 3, b 4; 38 [N.5] a 6
pältsäkyokk 14 [II.5] a 6
pältsäṅkātār 5 [II.7] b 8 (⇒ pälsk-)
pältsäṅkāṣ 10 [II.12] b 8!; 31 [II.13] a 1!; 20 [III.9] a 5; 36 [N.3] a 8 (⇒ pälsk-)
pältsäṅkeñc[ä] 38 [N.5] a 8 (⇒ pälsk-)
päśśaṣiṃ 26 [III.7] b 6.8
piktsi 1 [I.10] b 7! (⇒ pik-)
piṅgaleṃ 7 [II.9] b 2
pic[ä] 27 [III.12] b 4 (⇒ i-)
picäkk 44 [III.3] a 8 (⇒ i-)
picäs 30 [I.1] a 5!, 7; 28 [I.4] b 1; 43 [II.15] b 5 (⇒ i-)
pines 19 [III.11] a 6 (⇒ i-)
piṃtwātac[ä] 19 [III.11] b 1–2!; 27 [III.12] a 1
piwāṣṣ 32 [I.3] a 6
piṣ 17 [I.5] a 3!; 15 [I.7] b 2; 19 [III.11] a 6 (⇒ i-)
pissaṅk 25 [III.6] b 7!; 26 [III.7] a 4, b 3; 41 [III.8] b 1; 20 [III.9] a 3; 18 [III.10] b 1.3!, 5; 19 [III.11] a 8-b 1!, b 2
pissaṅkac 25 [III.6] b 3.6; 26 [III.7] a 3.4–5!
pissaṅkac[ä] 26 [III.7] a 3, b 2!, 3; 18 [III.10] b 2
pissaṅkacc 18 [III.10] b 1
pissaṅkaṃ 41 [III.8] b 1.2.3.4!, 4–5!, 5.6.7.8!; 19 [III.11] a 2
pissaṅkäntu 18 [III.10] a 5; 19 [III.11]a 3
pissaṅkäṣ 19 [III.11] b 1
pissaṅkis 41 [III.8] a 8!, b 3!; 20 [III.9] a 4
pissaṅkiss 41 [III.8] b 4
pissaṅkṣi 20 [III.9] a 2
pissaṅkṣiṃ 11 [II.11] b 1
puk 30 [I.1] b 7; 29 [I.2] a 7, b 1; 32 [I.3] a 5! 5; 28 [I.4] a 6; 17 [I.5] b 6; 16 [I.6] a 5! (pukk), 5.8, b 1.1!; 3 [I.8] a 7.7; 9 [I.9] b 4; 2 [II.1] b 6.6; 4 [II.2] b 7; 42 [II.3] a 3, b 7; 14 [II.5] a 8, b 1.1; 5 [II.7] a 7.7, b 1; 6 [II.8] a 8; 12 [II.10] b 4;

10 [II.12] b 3; 33 [II.14] a 3.6, b 5; 43 [II.15] a 2.5.5; 24 [III.5] a 1!; 20 [III.9] a 3, b 4.4.5.6.7–8!; 18 [III.10] a 5; 19 [III.11] a 8.8; 39 [V.1] b 8; 36 [N.3] a 5.7; 37 [N.4] a 6, b 3; 38 [N.5] a 7
pᵘkaṃ 42 [II.3] b 5
pᵘkäl 16 [I.6] a 8
-pᵘkälye 21 [III.1] b 6
pᵘkis 17 [I.5] b 7; 16 [I.6] a 5. 8, b 1; 5 [II.7] a 8; 24 [III.5] b 1
pᵘkul 16 [I.6] b 1; 9 [I.9] a 6
pᵘkkākāc 19 [III.11] a 7! (⇒ ken-)
puklā 15 [I.7] b 7; 36 [N.3] b 4; 37 [N.4] a 3!, b 1
puklāyo 28 [I.4] b 5
-pukli 28 [I.4] b 4
-pukliyäṣṣ 28 [I.4] b 5!
-puklyi 29 [I.2] b 3.7; 32 [I.3] b 7–8!; 28 [I.4] b 5; 9 [I.9] a 5; 2 [II.1] a 4!; 11 [II.11] a 5
puklyi 11 [II.11] a 4
putäk 32 [I.3] b 1–2! (⇒ putk-)
putkālune 41 [III.8] b 5; 18 [III.10] a 6 (⇒ putk-)
puttiśparäṃ 9 [I.9] a 4, b 1; 12 [II.10] a 2–3!; 31 [II.13] b 1; 33 [II.14] a 3; 43 [II.15] a 1–2!
puttiśparäṃṣi 4 [II.2] b 1.2; 23 [III.4] b 2.4; 24 [III.5] a 6–7!, b 3; 25 [III.6] b 3!, 5
puttiśparäṃṣināp 24 [III.5] b 4
puttiśparṣiṃ 7 [II.9] b 8; 10 [II.12] a 6–7!; 31 [II.13] a 3
puttiśparṣināp 24 [III.5] a 7
puttiśparṣinäṃ 14 [II.5] b 5
puttiśparṣinäs 7 [II.9] a 7
puttiśparṣṣāṃ 10 [II.12] a 8!
puttiśparṣṣās 10 [II.12] a 6
puttiśparṣṣāṃs 18 [III.10] b 7
pudgalik 20 [III.9] a 5–6!, 6.6, b 1.2; 18 [III.10] a 7.8!
punerāpnawatti 18 [III.10] a 6
purāṇä 14 [II.5] b 3
purccamoṃts 26 [III.7] b 7
purccamñe 5 [II.7] b 5
purṇake 30 [I.1] a 4
purṇabhadre 15 [I.7] a 1.4; 3 [I.8] a 1, b 3
purpār-ñy 26 [III.7] a 7! (⇒ wärp- 1)
pusār-ñi 26 [III.7] a 7 (⇒ wäs-)
pe (substantive) 8 [II.4] b 6
pe (conjunction) 16 [I.6] a 2; 14 [II.5] b 8(?); 13 [II.6] b 2; 33 [II.14] a 1; 23 [III.4] a 7; 34 [N.1] a 4
peṃ 15 [I.7] b 3; 5 [II.7] a 6; 12 [II.10] b 3; 18 [III.10] b 6
penaṃ 8 [II.4] b 5
penu 30 [I.1] a 4, b 2; 32 [I.3] b 1.4; 28 [I.4] b 2; 3 [I.8] a 3.8; 2 [II.1] b 7!, 7; 14 [II.5] a 7, b 4; 13 [II.6] b 1.2; 5 [II.7] a 2, b 8; 6 [II.8] b 5; 33 [II.14] a 2; 22 [III.2] b 2; 24 [III.5] a 3.4; 25 [III.6] b 7; 26 [III.7] b 3.3–4!; 41 [III.8] a 1!, b 1; 34 [N.1] b 7!; 37 [N.4] b 4!
peṃtsār 33 [II.14] b 2 (⇒ eṃts-)

perāk 2 [II.1] b 1.2
pewat 21 [III.1] b 3 (⇒ pew-)
paiṅgike 17 [I.5] a 2!; 10 [II.12] b 5; 43 [II.15] a 8!, b 1
paiṅgikeṃ 43 [II.15] a 6
paiṅgikenäṣṣ 11 [II.11] b 5
pokāṃ (?) 31 [II.13] b 5 (segmentation uncertain)
poñśª 30 [I.1] a 7; 1 [I.10] b 8
poto 2 [II.1] a 6; 5 [II.7] a 6
potkar 9 [I.9] a 3! (⇒ putk-)
pont 24 [III.5] a 4, b 4
poṃtsāṃ 39 [V.1] b 3
poräṃ 10 [II.12] b 3
poränyo 10 [II.12] b 3
polkātseṃ 25 [III.6] a 2
posaṃ 12 [II.10] a 1!; 34 [N.1] a 4; 35 [N.2] a 3
posācª 19 [III.11] a 5! (⇒ o-)
postäk 1 [I.10] b 6; 43 [II.15] b 7
pkaṃ 13 [II.6] a 4; 21 [III.1] a 8; 18 [III.10] a 6 (pᵘkaṃ?); 27 [III.12] b 2
pkanā-ñy 26 [III.7] a 7 (⇒ kän-)
pkāk 29 [I.2] b 7; 14 [II.5] a 5; 7 [II.9] b 6; 43 [II.15] a 7; 44 [III.3] b 5
pkāt-ñi 15 [I.7] b 5 (⇒ päk- 2)
pkänt 10 [II.12] b 4
pkärsäs 14 [II.5] a 8; 11 [II.11] b 2.5 (⇒ kärs-)
pkäl 8 [II.4] a 3 (⇒ käl-)
pkis 30 [I.1] b 6.7; 32 [I.3] a 6; 33 [II.14] a 1.2; 39 [V.1] a 6; 38 [N.5] a 8
pke 16 [I.6] b 1 (⇒ päk- 2)
pñi 31 [II.13] b 7; 18 [III.10] a 7.8
pñintwiss 43 [II.15] b 8!
ptāñäktac 42 [II.3] b 2
ptāñäktacª 42 [II.3] a 8-b1!; 31 [II.13] b 6
ptāñäktañ 44 [III.3] b 3
ptāñäktaśśi 12 [II.10] a 5
ptāñäkte 6 [II.8] a 1, 8-b 1!; 11 [II.11] b 2; 10 [II.12] a 6; 27 [III.12] a 8
ptāñkät 30 [I.1] a 6; 15 [I.7] a 3! 6.7.8; 3 [I.8] a 8, b 2; 1 [I.10] a 8; 2 [II.1] a 6; 4 [II.2] a 3.5.6–7!, 8, b 4; 42 [II.3] b 3; 8 [II.4] b 1.3; 14 [II.5] a 8; 6 [II.8] b 1.4; 7 [II.9] a 5!, 6; 12 [II.10] a 6!, 7, b 5; 11 [II.11] a 1.4.6.8; 10 [II.12] a 5!; 31 [II.13] a 1.5.6, b 3.4; 33 [II.14] a 8, b 1; 43 [II.15] a 8, b 1.3; 21 [III.1] a 5.7, b 4–5!, 6!; 22 [III.2] a 2–3!, 3.6.8, b 1–2!; 44 [III.3] b 1.1.5.6; 23 [III.4] a 5.8!, b 1.1!, 8; 24 [III.5] a 2.4; 25 [III.6] a 4.5.7–8!, b 1.4.6!, 8; 26 [III.7] a 5.6!, b 2.5.7!; 41 [III.8] b 2.3; 20 [III.9] b 2.3; 18 [III.10] a 3.4, b 2.5.6; 27 [III.12] b 3; 35 [N.2] a 6; 37 [N.4] b 1
ptāñkätt 3 [I.8] b 3
ptāñktac 8 [II.4] b 2
ptāñktañª 1 [I.10] b 8
ptāñktaśśäl 43 [II.15] b 8
ptāñktā 6 [II.8] b 4!
ptāñkte 21 [III.1] b 5; 24 [III.5] b 5!; 20 [III.9] a 4; 19 [III.11] a 4; 27 [III.12] a 7
ptāññäktac 31 [II.13] b 2

ptāññäktañ 42 [II.3] a 6–7!; 44 [III.3] a 5
ptāññäkte 20 [III.9] a 6!
ptärkäs 42 [II.3] b 1 (⇒ tärk-)
ppärksāc-äṃ 14 [II.5] a 6, b 4 (⇒ pärk-)
ppärksär 23 [III.4] b 7 (⇒ pärk-)
pyākäṣ 17 [I.5] b 5
pyāpy 4 [II.2] a 6; 43 [II.15] b 3
pyāpyāsyo 6 [II.8] a 4; 41 [III.8] a 7!
pyāpyo 21 [III.1] b 5; 19 [III.11] b 6
pyām 15 [I.7] a 6; 8 [II.4] a 3; 22 [III.2] b 1; 18 [III.10] b 3 (⇒ ya-)
pyāmā-m 8 [II.4] a 4! (⇒ ya-)
pyāmäs 5 [II.7] b 3; 7 [II.9] a 7; 10 [II.12] b 2; 19 [III.11] a 7.7 (⇒ ya-)
pyāmtsär 16 [I.6] b 3; 42 [II.3] b 6; 26 [III.7] a 7 (⇒ ya-)
pyāṣtṣā 21 [III.1] b 3 (⇒ pyāṣt-)
pyāṣtṣāt 26 [III.7] b 6.8! (⇒ pyāṣt-)
pyāṣtṣānt-äṃ 44 [III.3] a 4 (⇒ pyāṣt-)
pyāṣtṣe 41 [III.8] a 2 (⇒ pyāṣt-)
pyutkāseñc-äṃ 25 [III.6] b 5 (⇒ pyutk-)
prakäṣtär 11 [II.11] b 3; 21 [III.1] a 7 (⇒ pärk-)
prakässi 12 [II.10] b 8; 21 [III.1] a 5; 23 [III.4] b 7 (⇒ pärk-)
prakṣäl 29 [I.2] b 2; 42 [II.3] b 6; 26 [III.7] b 2; 20 [III.9] a 1–2!; 27 [III.12] b 1 (⇒ pärk-)
praṅkā 14 [II.5] b 5
pracar 40 [N.6] a 3
pracräṣṣ 14 [II.5] b 7
pratim 16 [I.6] a 8
pratimyo 9 [I.9] a 8
prattikaputtiśparäṃ 31 [II.13] a 8
prattikaputtiśparnac[ä] 13 [II.6] b 4–5!; 10 [II.12] a 3!
prattika-ptāñäktañ 44 [III.3] b 3–4!
prattika-ptāñktañ[ä] 35 [N.2] b 5!
prattika-ptāñkte 20 [III.9] a 6; 18 [III.10] a 2
praveśakk 30 [I.1] a 7; 24 [III.5] a 4–5!
praṣt 29 [I.2] a 6; 24 [III.5] a 6
praṣtaṃ 32 [I.3] a 4!; 42 [II.3] b 7; 33 [II.14] a 3; 22 [III.2] a 2; 19 [III.11] a 8
praṣtanäk 29 [I.2] b 3–4!
praṣtaśśäl 10 [II.12] a 8
praṣtā 34 [N.1] b 8
praṣtäntwaṃ 2 [II.1] b 6!
praskanträ 38 [N.5] a 7! (⇒ pärsk-)
praski 5 [II.7] a 8; 36 [N.3] b 6; 38 [N.5] b 1
prākrä 38 [N.5] b 1.1
prākräṃ 9 [I.9] a 8!
prāmne 14 [II.5] b 8; 12 [II.10] b 6
prārū 8 [II.4] b 5
prāryo 27 [III.12] b 5
prārwaṃ 8 [II.4] b 6; 12 [II.10] b 3
präṅkätsi 10 [II.12] a 7! (⇒ präṅk-)

pruccamo 41 [III.8] a 1
pruccamoṃts 26 [III.7] b 5
pruccamñe 23 [III.4] a 2!, 3
pruccamñeyis 23 [III.4] a 3; 41 [III.8] a 7–8!
prutäk 33 [II.14] b 5 (⇒ prutk-)
prutkāṣ-ñi 16 [I.6] b 4 (⇒ prutk-)
prutkoṣṣ 21 [III.1] a 2 (⇒ prutk-)
pretāsäṣ 25 [III.6] a 7
protkaṃ 16 [I.6] b 4
prosaṃträ 38 [N.5] b 1 (⇒ pros-)
plamäs 27 [III.12] b 5 (⇒ ṣäm-)
plākäm 12 [II.10] a 6, b 6
plāc 18 [III.10] a 2
plāc[ä] 30 [I.1] a 7
plāntaṣ 13 [II.6] b 2 (⇒ plānt-)
plāntṣānt 24 [III.5] b 1 (⇒ plānt-)
pläc 33 [II.14] a 7 (⇒ lät-)
pläśluneytu 1 [I.10] a 6; 42 [II.3] b 1 (⇒ pälk- 2)
plumānn 16 [I.6] a 1–2! (⇒ plu-)
pleṣār 23 [III.4] a 5 (⇒ wles-)
plos 14 [II.5] b 6 (⇒ lu-)
pśärs 15 [I.7] b 2 (⇒ kärs-)
pṣtākäs 43 [II.15] b 4 (⇒ nas-)
psesāc-ñi 28 [I.4] b 1 (⇒ se-)

B

bahudantākaṃ 12 [II.10] a 7
bādhari 29 [I.2] b 1.1–2!; 28 [I.4] a 1.7, b 3; 17 [I.5] b 2; 15 [I.7] a 6, b 2.4.7; 3 [I.8] a 4.8; 1 [I.10] a 4.8, b 5–6!; 2 [II.1] a 2!3.6–7!, b 2; 4 [II.2] b 3; 42 [II.3] a 5!; 8 [II.4] a 4; 12 [II.10] b 7; 11 [II.11] a 6–7!
bādhariṃ 30 [I.1] a 3; 32 [I.3] a 5; 28 [I.4] b 3; 17 [I.5] a 1; 15 [I.7] a 2, b 2; 3 [I.8] a 2; 4 [II.2] b 2!; 8 [II.4] b 2; 14 [II.5] a 6
bādharis 29 [I.2] b 2; 14 [II.5] b 7–8!, 8; 12 [II.10] a 6, b 6
bārāṇas 1 [I.10] a 1; 2 [II.1] a 7!; 18 [III.10] b 8.8!
bārāṇasi 9 [I.9] b 8
buddha 9 [I.9] b 3
buddhaṃ 4 [II.2] a 1
bodhapakṣik 35 [N.2] a 1
bodhivaṃ 9 [I.9] a 7
bodhisattu 7 [II.9] a 8
bram 30 [I.1] b 2
bram-ñäktes 9 [I.9] b 8!; 24 [III.5] b 4
bram-ñkät 15 [I.7] a 5.5; 8 [II.4] a 2; 6 [II.8] a 5; 7 [II.9] a 5; 12 [II.10] a 2; 31 [II.13] b 3!
bram-ñkätt 7 [II.9] b 5
brahmasvar 9 [I.9] a 1!; 12 [II.10] a 8
brāmaṃ 28 [I.4] a 7

brāmnac 4 [II.2] b 2!
brāmnac^{ā} 17 [I.5] a 1–2!; 3 [I.8] a 2; 2 [II.1] a 2
brāmnā 15 [I.7] a 2, b 4
brāmnāñ^{ā} 30 [I.1] a 1, b 3–4!
brāmnāsäṣ 29 [I.2] b 4
brāmnune 8 [II.4] b 2
brāmnuneṣi 8 [II.4] a 2!; 13 [II.6] a 3–4!
brāmne 28 [I.4] a 1; 15 [I.7] b 2; 12 [II.10] a 6
brāmmaṃ 15 [I.7] a 6, b 4
brāhmaṃ 30 [I.1] a 3; 28 [I.4] b 3.3; 17 [I.5] b 2–3!; 16 [I.6] a 1! 3–4!; 15 [I.7] b 5; 3 [I.8] a 4.8; 1 [I.10] a 4; 42 [II.3] a 5; 8 [II.4] a 4; 14 [II.5] a 6
brāhmañi 5 [II.7] b 4!
brāhmaṇiṃ (sic) 6 [II.8] b 6

BH

bhārat 29 [I.2] b 6
bho bho 16 [I.6] a 4; 2 [II.1] a 1

M

-(ä)m (1/2/3pl. suffixed pronoun), cf. klyantr-äm, näm, pākṣñā-m, päknäṣtr-äm, pyāmā-m, mäskatr-äm, yṣ-äm, riñitār-äm, lmäṣtär-m, wotka-m, sāmat-äm, tskitār-äm.
mañk 5 [II.7] a 8
mañ̃ñ 31 [II.13] b 5
madhyadeśac 13 [II.6] a 1
madhyadeśaṣi 17 [I.5] a 8!
madhyadeśäṣ 32 [I.3] b 2
madhyadeśṣiñi 6 [II.8] b 5
manark 12 [II.10] b 7; 11 [II.11] a 3.5.7; 10 [II.12] b 5; 43 [II.15] a 8
manarkāñ 4 [II.2] b 5!; 11 [II.11] a 7
manarkāñ^{ā} 28 [I.4] b 3!; 8 [II.4] a 1!, b 2!; 12 [II.10] b 6; 11 [II.11] a 1, b 2.5; 43 [II.15] a 6
manarkāśśi 32 [I.3] a 6; 11 [II.11] a 6
manarkās 29 [I.2] a 7; 17 [I.5] a 3
manarkāsā 14 [II.5] b 8!
manarkāsyo 30 [I.1] a 8
manarkāsaśśäl 14 [II.5] b 7; 7 [II.9] a 8
mandārak 39 [V.1] b 6
mandodharinaṃ 2 [II.1] a 5; 8 [II.4] a 6; 13 [II.6] a 3
mamsuṣ 38 [N.5] b 4! (⇒ mäs-)
mamsuss 39 [V.1] b 7 (⇒ mäs-)
mar 29 [I.2] a 8; 15 [I.7] b 5; 1 [I.10] a 8; 8 [II.4] a 8; 13 [II.6] a 7, b 7; 5 [II.7] b 2! (-r omitted before śkaṃ); 43 [II.15] a 2; 44 [III.3] a 6
malkeyo 21 [III.1] b 3; 26 [III.7] b 6.8
maltowinu 1 [I.10] b 6!
mahākalpsaṃ 12 [II.10] a 5!

mahānāme 21 [III.1] a 3–4!
mahāprajāpati 21 [III.1] a 1.6; 22 [III.2] a 7; 24 [III.5] a 5
mahāmāyā 3 [I.8] b 6
mahāśrāvaki 31 [II.13] a 7
mahirṣāñ[ä] 28 [I.4] a 4–5!
mā 29 [I.2] a 3.5; 32 [I.3] a 7.8, b 5.6; 28 [I.4] a 3; 17 [I.5] a 7, b 1.1; 16 [I.6] b 2.4.5; 3 [I.8] a 3.3; 1 [I.10] a 7!, 7.8; 4 [II.2] a 1.7; 42 [II.3] b 4; 8 [II.4] a 1; 13 [II.6] b 3; 5 [II.7] a 8; 6 [II.8] a 7, b 3.4; 12 [II.10] b 2.8; 10 [II.12] a 7.7; 31 [II.13] b 7; 21 [III.1] b 8; 22 [III.2] a 3.5.8; 44 [III.3] a 8, b 2; 23 [III.4] a 7.7, b 3; 25 [III.6] b 8; 41 [III.8] a 7; 20 [III.9] b 4; 18 [III.10] b 1; 27 [III.12] b 3; 36 [N.3] b 1.2; 37 [N.4] b 3.4.4.5.5
māk 4 [II.2] a 5; 5 [II.7] b 5; 23 [III.4] a 2; 19 [III.11] a 3; 35 [N.2] b 7
mākis 8 [II.4] b 1; 5 [II.7] b 5
māgat 1 [I.10] a 1; 2 [II.1] b 5; 7 [II.9] a 4!
māgatṣinās 2 [II.1] a 8!; 7 [II.9] b 1
mācar 21 [III.1] b 6; 22 [III.2] a 1–2!
mācarṣi 26 [III.7] a 2, b 6
-mācarṣiṃ 42 [II.3] b 5
mācri 6 [II.8] a 6
māṇibhadre 15 [I.7] a 1! 3–4! (māni-), 7, b 2
māññe 17 [I.5] b 5.6
māṃñe 17 [I.5] a 7
mār 9 [I.9] a 8; 2 [II.1] b 5
māski 9 [I.9] a 6; 10 [II.12] a 8; 31 [II.13] a 3!
māskyās 14 [II.5] b 3–4!; 11 [II.11] b 6
mäccāk 21 [III.1] b 2.3.3.7.7–8!; 26 [III.7] a 1.6–7!
mäccākäk 21 [III.1] b 3.4!
mäccāki 23 [III.4] a 8
mäccākyānā 25 [III.6] b 1
mäccek 42 [II.3] a 6
mäñcaṃ 31 [II.13] a 4 [= mänt caṃ]
mättak 32 [I.3] a 5
mättakk 34 [N.1] b 8
mänt 29 [I.2] a 5; 14 [II.5] a 7; 11 [II.11] b 3; 21 [III.1] b 1; 22 [III.2] b 7; 25 [III.6] b 8; 38 [N.5] a 3
mäṃt 34 [N.1] a 5!
mäntne 8 [II.4] a 7, b 4; 5 [II.7] b 3; 11 [II.11] b 2!; 10 [II.12] b 2.7; 22 [III.2] b 1; 23 [III.4] b 8; 25 [III.6] a 2
mäṃtne 15 [I.7] a 6; 27 [III.12] b 2
mäṃt-wäknā 34 [N.1] b 6!
märkampal 29 [I.2] a 5!; 9 [I.9] a 6; 13 [II.6] b 3; 7 [II.9] a 6; 12 [II.10] a 4–5!; 22 [III.2] a 3.6–7!, 8, b 1.3!, 4.6; 44 [III.3] a 6.8, b 6!, 8; 27 [III.12] b 2.7
märkampalaṃ 10 [II.12] b 2; 44 [III.3] b 7.7; 19 [III.11] a 4
märkampalṣi 13 [II.6] a 4, b 3; 24 [III.5] b 7
märkampalṣiṃ 12 [II.10] a 1–2!; 23 [III.4] a 3!
märkampalṣināṃ 41 [III.8] a 2!
märkampalṣināp 41 [III.8] a 7
märsāc[ä] 8 [II.4] a 8 (⇒ märs-)

märsit 43 [II.15] a 2 (⇒ märs-)
mälkärteṃ 3 [I.8] a 5, b 2; 9 [I.9] b 7
mäśkit 35 [N.2] a 4
mäṣ 36 [N.3] a 7
mäskatär 2 [II.1] b 3!; 42 [II.3] b 3; 14 [II.5] a 7; 10 [II.12] b 1; 26 [III.7] b 1; 18 [III.10] a 7–8!; 27 [III.12] b 1; 36 [N.3] a 8; 37 [N.4] a 5! (⇒ mäsk-)
mäskaträ 2 [II.1] a 8; 4 [II.2] a 1; 14 [II.5] a 7; 11 [II.11] a 8, b 3; 31 [II.13] b 8; 24 [III.5] a 6 (⇒ mäsk-)
mäskatr-äṃ 36 [N.3] b 5 – mäskatr-äm 37 [N.4] b 2.3 (⇒ mäsk-)
mäskanträ 30 [I.1] b 8; 22 [III.2] b 8; 44 [III.3] a 1; 20 [III.9] b 4 (⇒ mäsk-)
mäskaṃtär 34 [N.1] a 1!; 37 [N.4] a 7, b 4 (⇒ mäsk-)
mäskamār 27 [III.12] b 8 (⇒ mäsk-)
mäskatsi 29 [I.2] b 2 (⇒ mäsk-)
mäskär 32 [I.3] a 3 (⇒ mäsk-)
miṣi 23 [III.4] a 5
miṣisā 23 [III.4] a 4
muktikā 21 [III.1] a 4
murlisyo 36 [N.3] a 6
muskālune 11 [II.11] b 4 (⇒ musk-)
metär-ñi 36 [N.3] a 7 (⇒ met-)
metrak 30 [I.1] a 6, b 1; 29 [I.2] b 2.3; 32 [I.3] b 7; 17 [I.5] a 4, b 4–5!; 15 [I.7] a 7! 8; 2 [II.1] a 7; 4 [II.2] a 8, b 6–7!, 7; 13 [II.6] b 8; 6 [II.8] a 6; 7 [II.9] a 8!; 12 [II.10] a 5–6!; 31 [II.13] a 4.6, b 3; 33 [II.14] b 3.6; 43 [II.15] a 3; 23 [III.4] b 3; 27 [III.12] a 6
metrakäṃ 30 [I.1] a 8; 17 [I.5] b 2; 4 [II.2] b 1; 7 [II.9] a 2, b 3.7; 10 [II.12] a 1; 43 [II.15] b 8
metrakäṃnyo 27 [III.12] a 2!
metraknaṃ 17 [I.5] b 1; 43 [II.15] a 7
metraknaśśäl 16 [I.6] a 7
metraknā 13 [II.6] b 8!
metraknäṣ 42 [II.3] b 4
metraknäṣṣ 43 [II.15] b 1–2!
metrakṣi 12 [II.10] a 2
meträkyāp 30 [I.1] a 5–6!; 29 [I.2] a 6!, b 8!; 8 [II.4] a 6!; 5 [II.7] a 5; 6 [II.8] b 6!, 8!; 7 [II.9] a 3.5; 43 [II.15] a 5
meträ 22 [III.2] b 5 (⇒ met-)
mem 29 [I.2] a 3; 5 [II.7] b 6; 7 [II.9] b 3; 20 [III.9] b 2.8; 18 [III.10] a 1
memaṣ 14 [II.5] a 1!; 6 [II.8] b 3; 31 [II.13] b 8; 38 [N.5] b 6
maitraṃ 4 [II.2] b 3; 5 [II.7] a 5; 6 [II.8] b 6; 31 [II.13] a 2; 18 [III.10] a 8
maiträ 6 [II.8] a 8
maiträyo 4 [II.2] a 4; 5 [II.7] a 3–4!
maitris 5 [II.7] a 4
maitreyapravrajaṃ 43 [II.15] b 7!
maitreyasamitināṭkaṃ 1 [I.10] b 5
mok 16 [I.6] b 6
mokatsäṃ 10 [II.12] b 4
mokone 28 [I.4] b 6; 9 [I.9] a 5; 1 [I.10] a 6

mokoneyo 42 [II.3] a 5; 8 [II.4] a 5–6!, 6; 19 [III.11] b 8
moklāśśi 27 [III.12] a 5
moklās 27 [III.12] a 7–8!
moklāsaṃ 27 [III.12] a 5
mogharāje 2 [II.1] b 1; 11 [II.11] a 7
motaki 34 [N.1] a 1
mosaṃ 32 [I.3] b 1; 7 [II.9] b 8; 23 [III.4] a 5–6!, b 8
maudgalyāyanäṣṣ 18 [III.10] b 4
mkälto 32 [I.3] b 1
mkältorāṣṣ 41 [III.8] a 2
mñe 1 [I.10] a 5; 42 [II.3] b 7
mnu 10 [II.12] b 1
mrāc 14 [II.5] a 7; 11 [II.11] a 8; 36 [N.3] a 5
mrāc[ä] 15 [I.7] b 5.6.8; 3 [I.8] a 3.5; 11 [II.11] b 2
mrācaṃ 6 [II.8] b 2; 36 [N.3] a 6
mrācäṣ 3 [I.8] a 5.8; 14 [II.5] a 7; 11 [II.11] b 3.5
mrācis 3 [I.8] a 3
mräduk 38 [N.5] a 6
mroskat 9 [I.9] a 5 (⇒ mrosk-)
mläṅkmāṃ 3 [I.8] a 1; 2 [II.1] a 5 (⇒ mälk-)
mskatär 43 [II.15] b 3–4! (⇒ mäsk-)
mskaṃtär 34 [N.1] b 4 (⇒ mäsk-)
mtsāṣ 16 [I.6] a 7!

Y

yakte 41 [III.8] a 1
yakṣeñi 15 [I.7] a 1
yac[ä] 5 [II.7] b 2 (⇒ ya-)
yajñopavit 7 [II.9] b 4!
yatär 6 [II.8] a 8; 12 [II.10] b 7 (⇒ ya-)
yaträ 42 [II.3] a 6; 6 [II.8] a 8; 18 [III.10] a 6 (⇒ ya-)
yatr 6 [II.8] b 1 (⇒ ya-)
yarāssinaṃ 13 [II.6] b 1
yal 13 [II.6] b 3; 33 [II.14] a 4 (⇒ ya-)
yalis 32 [I.3] b 1 (⇒ ya-)
yalye 8 [II.4] a 7 (⇒ ya-)
yalyo 24 [III.5] b 3 (⇒ ya-)
yaśodharavilāpaṃ 16 [I.6] a 4
yaśodharā 24 [III.5] a 3
yaṣ 32 [I.3] a 7.7; 20 [III.9] a 4 (⇒ ya-)
yas 8 [II.4] b 1.3; 14 [II.5] b 2.5; 13 [II.6] b 7; 5 [II.7] b 2.2; 11 [II.11] a 7, b 2; 43 [II.15] b 5
yasäṃ 8 [II.4] b 4; 14 [II.5] a 7; 10 [II.12] b 2; 43 [II.15] b 2.2; 22 [III.2] b 6; 44 [III.3] a 3
yasäṣ 42 [II.3] b 7
yass 29 [I.2] a 8
yatsaśśäl 25 [III.6] a 4

yatsi 32 [I.3] b 2; 42 [II.3] b 8; 41 [III.8] a 8 (⇒ ya-)
yatsikk 32 [I.3] a 4 (⇒ ya-)
yātaṣ 24 [III.5] b 2 (⇒ yāt-)
yātñal 27 [III.12] b 3 (⇒ yāt-)
yātñmār 43 [II.15] b 6 (⇒ yāt-)
yātlune 39 [V.1] a 2; 34 [N.1] b 7; 37 [N.4] a 8 (⇒ yāt-)
yātluneytu 37 [N.4] a 7 (⇒ yāt-)
yāp 34 [N.1] b 4
yāmäs 21 [III.1] b 2; 23 [III.4] a 1.4 (⇒ ya-)
yāmimār 4 [II.2] a 7–8!; 23 [III.4] a 3–4! (⇒ ya-)
yāmu 16 [I.6] a 8; 4 [II.2] b 7; 12 [II.10] a 5; 10 [II.12] a 4; 31 [II.13] b 4; 25 [III.6] b 7; 26 [III.7] b 3; 19 [III.11] a 5 (⇒ ya-)
yāmunt 33 [II.14] b 2 (⇒ ya-)
yāmurā 27 [III.12] a 5 (⇒ ya-)
yāmuräṣ 4 [II.2] a 1; 19 [III.11] b 3; 27 [III.12] b 4 (⇒ ya-)
yāmuṣ 35 [N.2] b 6 (⇒ ya-)
yāmeñcä 38 [N.5] b 2 (⇒ ya-)
yāmlaṃ 41 [III.8] a 4 (⇒ ya-)
yāmlune 35 [N.2] a 3 (⇒ ya-)
yāmlᵘneyaṃ 11 [II.11] b 1! (⇒ ya-)
yāmluneyā 38 [N.5] b 1 (⇒ ya-)
yāmtsānt 22 [III.2] a 2 (⇒ ya-)
yäcä 22 [III.2] b 6 (⇒ i-)
yäm 33 [II.14] b 2; 21 [III.1] a 5 (⇒ i-)
yämni 36 [N.3] a 5.6 (segmentation not certain, otherwise yämniṣ, verbal form, opt. act. 3sg. ?)
yärk 28 [I.4] a 1; 5 [II.7] a 5; 20 [III.9] a 4; 19 [III.11] a 7, b 1.5–6!; 27 [III.12] a 5, b 1
yärkant 32 [I.3] a 5!; 42 [II.3] a 8; 18 [III.10] b 8
yärkā 25 [III.6] b 7; 26 [III.7] b 3; 18 [III.10] a 6; 19 [III.11] a 3
yärkässi 26 [III.7] a 4 (⇒ yärk-)
yärm 29 [I.2] a 3; 5 [II.7] a 3; 7 [II.9] a 6, b 3!; 12 [II.10] a 3; 11 [II.11] b 1
yärmaṃ 39 [V.1] b 5!
yärśār 4 [II.2] b 7; 7 [II.9] a 6
yärṣānt 22 [III.2] a 7 (⇒ yärs-)
yärṣlune 42 [II.3] a 6 (⇒ yärs-)
yäl 22 [III.2] a 3 (⇒ i-)
yälmi 1 [I.10] b 6 (complete form?)
yäṣ 28 [I.4] b 2; 13 [II.6] a 1; 11 [II.11] b 4; 43 [II.15] b 1 (⇒ i-)
yäslurñe 38 [N.5] a 8
yäts 14 [II.5] a 1; 12 [II.10] b 1–2!
yiñcä 13 [II.6] b 8; 5 [II.7] a 3!; 7 [II.9] a 2; 24 [III.5] a 2 (⇒ i-)
yiñc-äṃ 7 [II.9] a 1! (⇒ i-)
yutkālune 27 [III.12] a 3 (⇒ yutk-)
yutkont 16 [I.6] b 2–3! (⇒ yutk-)
yutkoṣ 13 [II.6] b 1! (⇒ yutk-)
yeñcä 30 [I.1] b 7 (⇒ i-)
yet 17 [I.5] b 4; 12 [II.10] a 1 (⇒ i-)

yetunt 7 [II.9] b 5!; 12 [II.10] a 4, b 3–4!; 34 [N.1] b 5 (⇒ yät-)
yete 41 [III.8] a 7 – yete-ṃ 41 [III.8] a 4 (⇒ yät-)
yetwe 39 [V.1] a 2
yetwentuyo 28 [I.4] a 4
yetweytu 28 [I.4] a 5
yetwesyo 3 [I.8] a 1–2!; 2 [II.1] a 5; 12 [II.10] a 4; 25 [III.6] a 3; 41 [III.8] a 3
yepesyo 36 [N.3] b 3
yeṣ 1 [I.10] a 2; 2 [II.1] a 5; 6 [II.8] b 5; 22 [III.2] a 2 (⇒ i-)
yairāt 41 [III.8] a 5 (⇒ yär-)
yo 8 [II.4] b 5
yok 12 [II.10] a 7; 33 [II.14] b 4
-yok 25 [III.6] b 1
-yokāñ[ä] 14 [II.5] a 4; 12 [II.10] a 8!
-yokāṃ 7 [II.9] b 4; 25 [III.6] a 4
-yokās 6 [II.8] b 2; 7 [II.9] b 3
-yokäss 4 [II.2] a 4
-yokäṃ 24 [III.5] a 5; 25 [III.6] a 8; 26 [III.7] a 1.6
-yokum 8 [II.4] b 8; 12 [II.10] b 2!
yokmas 39 [V.1] a 5
yoktsi 34 [N.1] a 3 (⇒ yok-)
yoktsintu 28 [I.4] a 5–6!; 34 [N.1] a 2 (⇒ yok-)
yoktsiyo 21 [III.1] b 5; 19 [III.11] b 5 (⇒ yok-)
yonac 24 [III.5] b 5
yomäs 3 [I.8] a 7 (⇒ yom-)
yomu 12 [II.10] a 8; 37 [N.4] a 8 (⇒ yom-)
yomuräṣ 4 [II.2] a 7 (⇒ yom-)
yomuṣ 37 [N.4] a 7 (⇒ yom-)
yomnāc[ä] 14 [II.5] b 6 (⇒ yom-)
yomnāṣ 29 [I.2] a 4.5 (⇒ yom-)
yoṣ 2 [II.1] b 8; 36 [N.3] a 7
ykoṃ 4 [II.2] a 2; 5 [II.7] b 5
ytār 5 [II.7] b 8; 43 [II.15] b 5
ytāraṃ 5 [II.7] b 5
ytäṣträ 6 [II.8] a 4 (⇒ yät-)
ytäṣtr 6 [II.8] a 7 (⇒ yät-)
ynāñmune 43 [II.15] a 8
ynāñmuneyā 24 [III.5] b 8!
ynāñmuneyo 15 [I.7] b 3; 27 [III.12] b 6
ynāsmār 28 [I.4] b 7 (⇒ yā-)
yneś 4 [II.2] a 3, b 1; 6 [II.8] a 8.8, b 1!; 31 [II.13] b 4; 21 [III.1] b 4; 20 [III.9] a 3–4!
yneśś 3 [I.8] a 6
ypanträ 19 [III.11] a 3 (⇒ ya-)
ypam 42 [II.3] a 7 (⇒ ya-)
ypamāṃ 14 [II.5] b 8 (⇒ ya-)
ypamäs 5 [II.7] a 8 (⇒ ya-)
ypamtär-ci 43 [II.15] a 2 (⇒ ya-)
ypā 5 [II.7] b 5 (⇒ ya-)

ypār-äṃ 5 [II.7] a 6 (⇒ ya-)
ypic 14 [II.5] a 5; 12 [II.10] b 4; 33 [II.14] a 4
ypic^{ä} 3 [I.8] b 1
ypeñc^{ä} 5 [II.7] a 5; 6 [II.8] a 5; 44 [III.3] b 2 (⇒ ya-)
ypeyaṃ 17 [I.5] b 4; 1 [I.10] a 1–2!; 2 [II.1] b 5; 5 [II.7] a 1!, b 4
ypeyäntwaṃ 2 [II.1] a 8; 7 [II.9] b 1
ypeyäṣ 13 [II.6] b 7!
ypeyis 7 [II.9] a 4
ype-ypeyā 32 [I.3] b 2; 7 [II.9] a 3; 18 [III.10] b 7
ypeṣiṃ 17 [I.5] b 3
ypeṣinäs 13 [II.6] a 8
ypesuṃntsāṃñ^{ä} 5 [II.7] a 6
ymatuñcäs 6 [II.8] b 8
ymassurñe 22 [III.2] b 5
ymāṃ 1 [I.10] a 2; 2 [II.1] b 8; 5 [II.7] b 4.8; 6 [II.8] b 2; 7 [II.9] b 1; 23 [III.4] b 5; 19 [III.11] b 8 (⇒ i-)
ymār 17 [I.5] a 1; 14 [II.5] b 6–7!; 22 [III.2] b 8
ymāräk 15 [I.7] a 7
ymār-ymār 22 [III.2] b 2
yme 7 [II.9] b 1
ylār 8 [II.4] a 4–5!
ywatr-äṃ 6 [II.8] b 2 (⇒ yu-)
ywār 9 [I.9] b 3
ywārc^{ä} 9 [I.9] a 5
ywārckaṃ 22 [III.2] b 5!
ywārckā 12 [II.10] a 3
yṣäm 19 [III.11] b 4 [< *yäṣ-äm] (⇒ i-)
ysār 15 [I.7] b 1
ysomo 25 [III.6] a 6; 18 [III.10] b 5; 19 [III.11] a 6
ytsi 1 [I.10] a 7; 42 [II.3] a 4.7; 13 [II.6] a 5 (ytsy), 6; 24 [III.5] b 2; 27 [III.12] a 1; 36 [N.3] b 2! (⇒ i-)

R

rake 9 [I.9] b 3; 2 [II.1] a 6; 7 [II.9] b 7; 43 [II.15] b 4
rakeyā 44 [III.3] a 6
rakeyo 38 [N.5] b 2!
ratisupaṃ 24 [III.5] a 8
ratnadvip 39 [V.1] b 8
rape 6 [II.8] a 5
ram 35 [N.2] b 6
raritwunt 1 [I.10] b 5; 27 [III.12] b 6 (⇒ ritw-)
raryuräṣ 30 [I.1] a 3–4!; 8 [II.4] b 2.2; 13 [II.6] a 1; 36 [N.3] b 1 (⇒ ri-)
rājavartt 7 [II.9] b 3; 12 [II.10] a 7
rāhuṃ 7 [II.9] b 2!
räklunt 28 [I.4] a 5 (plural of rkäl)
räddhi 35 [N.2] a 2, b 6!
ri 39 [V.1] a 3, b 7

riñitār-äm 13 [II.6] a 7 (⇒ ri-)
riñcrä 8 [II.4] b 1 (⇒ ri-)
riñlune 8 [II.4] a 3 (⇒ ri-)
riñluneyo 31 [II.13] b 7 (⇒ ri-)
riṃṣantāśśi 8 [II.4] a 3 (⇒ ri-)
riṃsäṣ 18 [III.10] b 8
ritāts 9 [I.9] b 5
ritu 43 [II.15] a 4 (⇒ ritw-)
ritwässi 19 [III.11] b 1 (⇒ ritw-)
ritwṣantāñ[ä] 34 [N.1] a 3 (⇒ ritw-)
ritwseñc[ä] 42 [II.3] a 8 (⇒ ritw-)
rinātär 2 [II.1] b 5! (⇒ rit-)
rinäṣtär 13 [II.6] b 3 (⇒ ri-)
riyac 9 [I.9] b 8!; 2 [II.1] a 7; 22 [III.2] a 2
riyac[ä] 21 [III.1] a 2; 23 [III.4] b 5
riyaṃ 3 [I.8] b 5; 5 [II.7] b 5!; 39 [V.1] b 4.5
riyā 39 [V.1] b 6
riyäṣ 1 [I.10] a 1
riṣakäśśi 9 [I.9] a 6; 42 [II.3] a 4
riṣaki 43 [II.15] b 5
riṣakyāp 20 [III.9] a 8
riṣi 19 [III.11] a 1
rīyac[ä] 39 [V.1] a 3
rutko 43 [II.15] a 1! (⇒ rutk-)
rmoräṣ 19 [III.11] a 8 (⇒ räm-)
rṣiwataṃ 19 [III.11] a 6
rse 38 [N.5] a 8

L

lakṣañi 25 [III.6] b 5
lakṣaṃ 8 [II.4] b 5!
lakṣaṇäsyo 3 [I.8] b 7
lakṣaṇyo 12 [II.10] b 3
lantu 43 [II.15] b 2; 27 [III.12] a 8 (⇒ lät-)
lantuñcäs 27 [III.12] a 7 (⇒ lät-)
lantuntā 33 [II.14] b 1 (⇒ lät-)
lanturäṣ 33 [II.14] a 7; 19 [III.11] b 6–7! (⇒ lät-)
lantuṣ 30 [I.1] b 3 (⇒ lät-)
laṃtuṣ 31 [II.13] b 2 (⇒ lät-)
lap 15 [I.7] b 6.8
lamaṣ 9 [I.9] a 3 (⇒ ṣäm-)
lame 30 [I.1] b 2; 17 [I.5] b 5
lameyäṣ 7 [II.9] b 6; 10 [II.12] b 8
lāṃś 7 [II.9] b 2
lāṃts 21 [III.1] a 8; 23 [III.4] a 1.6; 24 [III.5] a 5–6!, b 5–6!; 25 [III.6] a 5; 26 [III.7] a 5.8; 18 [III.10] a 3
lāṃtsac 24 [III.5] a 5–6!

lāṃtsāṃ 24 [III.5] b 8
lāṃtse 21 [III.1] a 6; 24 [III.5] a 3; 25 [III.6] a 1; 41 [III.8] a 1
lāñcäs 2 [II.1] b 5–6!; 7 [II.9] a 7
lāñcäsyo 24 [III.5] b 6
lāñci 24 [III.5] a 7; 39 [V.1] a 1
lāñśª 15 [I.7] b 3; 6 [II.8] a 5; 7 [II.9] b 3; 24 [III.5] a 1
lānt 3 [I.8] b 6; 42 [II.3] a 3; 8 [II.4] b 6–7!; 6 [II.8] a 2.3.4–5!; 22 [III.2] a 1, b 2; 24 [III.5] a 7; 20 [III.9] b 1–2!
lāntacª 42 [II.3] a 4
lāntäṣ 4 [II.2] b 2
lāntä 35 [N.2] a 4!
-lāntune 13 [II.6] b 5; 23 [III.4] b 3
-lāntuneyaṃ 23 [III.4] b 2.4
-lāntuneṣi 31 [II.13] b 2
lālaṃṣäk 31 [II.13] b 5–6!
lālaṃṣke 6 [II.8] b 3
lālaṃṣkekk 6 [II.8] a 5
lāts 21 [III.1] a 1, b 7; 23 [III.4] b 8; 24 [III.5] a 8; 25 [III.6] a 8, b 7–8!; 20 [III.9] a 5; 18 [III.10] b 4!
lātsac 25 [III.6] b 6
lātsuneṣiṃ 3 [I.8] b 6
läc 33 [II.14] b 6–7!; 43 [II.15] b 1 (⇒ lät-)
läcª 32 [I.3] b 2; 17 [I.5] a 4; 14 [II.5] b 8; 18 [III.10] b 7 (⇒ lät-)
läñcam 4 [II.2] a 8 (⇒ lät-)
läñcäṣ 9 [I.9] a 4 (⇒ lät-)
läñclune 15 [I.7] a 3; 7 [II.9] a 5; 33 [II.14] a 5, b 3.7!; 43 [II.15] a 1 (⇒ lät-)
läñcluneyo 33 [II.14] a 4 (⇒ lät-)
läñcluneyum 20 [III.9] a 3 (⇒ lät-)
läñcluneṣiṃ 7 [II.9] b 1 (⇒ lät-)
läntassi (sic!) 15 [I.7] a 8 (⇒ lät-)
läntässi 42 [II.3] b 3; 8 [II.4] b 1; 6 [II.8] b 1; 10 [II.12] a 4 (⇒ lät-)
läntäsmāṃ 5 [II.7] a 2! (⇒ lät-)
läntṣäl 10 [II.12] a 5, b 4! (⇒ lät-)
läntsam 33 [II.14] b 1 (⇒ lät-)
läṃtsam 10 [II.12] b 2 (⇒ lät-)
läntsamäs 10 [II.12] b 5 (⇒ lät-)
läntseñcª 8 [II.4] b 2; 13 [II.6] b 6 (⇒ lät-)
litkā-ṃ 41 [III.8] a 6 (⇒ litk-)
lipā-ci 28 [I.4] a 3 (⇒ lip-)
lutäsmāṃ 1 [I.10] b 4–5! (⇒ lut-)
lutässi 16 [I.6] b 3 (⇒ lut-)
lunāṣäl 10 [II.12] b 1 (⇒ lut-)
lek 43 [II.15] a 6; 27 [III.12] b 4
letatär 11 [II.11] b 4 (⇒ lit-)
letäk 4 [II.2] b 4–5!
letlune 3 [I.8] a 8; 11 [II.11] b 5 (⇒ lit-)

lo 30 [I.1] a 2; 28 [I.4] a 2.6, b 2.2; 17 [I.5] b 8; 11 [II.11] a 5; 33 [II.14] b 6; 21 [III.1] a 5.7
lok 1 [I.10] a 7; 6 [II.8] b 4–5!; 19 [III.11] b 4
lokāyaṃ 30 [I.1] b 5
lokāyana 14 [II.5] b 3
lokäṣ 30 [I.1] b 7
lotklune 10 [II.12] a 3 (⇒ lotk-)
lotksaṃ 13 [II.6] a 7
lotksā 43 [II.15] a 5.5; 38 [N.5] a 4!
lkātär 17 [I.5] b 5 (⇒ läk-)
lkāträ 4 [II.2] a 2 (⇒ läk-)
lkām 3 [I.8] b 3; 4 [II.2] b 4 (⇒ läk-)
lkāmäs 10 [II.12] b 3 (⇒ läk-)
lkālaṃ 22 [III.2] b 8! (⇒ läk-)
lkālune- 30 [I.1] a 6 (⇒ läk-)
lkāluneyo 7 [II.9] a 7; 12 [II.10] b 5 (⇒ läk-)
lkālṣy 1 [I.10] a 7; 7 [II.9] a 2 (⇒ läk-)
lkāṣ 26 [III.7] b 4; 19 [III.11] b 4; 39 [V.1] b 5 (⇒ läk-)
lkātsi 17 [I.5] b 2; 42 [II.3] b 2; 6 [II.8] b 7; 43 [II.15] a 4; 22 [III.2] b 1; 39 [V.1] b 8; 34 [N.1] b 5; 37 [N.4] a 6 (⇒ läk-)
lkātsy 9 [I.9] b 4 (⇒ läk-)
lcar (sic!) 24 [III.5] a 4 (⇒ lät-)
lcär 30 [I.1] a 7 (⇒ lät-)
lmāṣtär 7 [II.9] a 5 (⇒ ṣäm-)
lmāsaṃnträ 10 [II.12] a 7 (⇒ ṣäm-)
lmäṣtär-m 19 [III.11] b 5 (⇒ ṣäm-)
lmo 19 [III.11] a 1; 35 [N.2] a 3, b 8 (⇒ ṣäm-)
lmont 8 [II.4] b 3; 12 [II.10] a 4 (⇒ ṣäm-)
lmoräṣ 31 [II.13] b 1 (⇒ ṣäm-)
lmoryo 19 [III.11] b 2 (⇒ ṣäm-)
lyalyuku 2 [II.1] a 6 (⇒ luk-)
lyalyukuräṣ 3 [I.8] a 2 (⇒ luk-)
lyalypäntwāśśi 36 [N.3] b 2! (⇒ lip-)
lyalypäntwis 2 [II.1] b 6–7! (⇒ lip-)
lyalypu 19 [III.11] a 5 (⇒ lip-)
lyalypurā 5 [II.7] b 2 (⇒ lip-)
lyalypurṣiñi 36 [N.3] b 3 (⇒ lip-)
lyāk 8 [II.4] b 4
lyāseñc^{ä} 6 [II.8] a 3! (⇒ lyā)
lyäm 9 [I.9] a 8
lyukrā 14 [II.5] b 4!; 6 [II.8] a 8.8
lyukśoneyac 5 [II.7] b 3
lyutār 29 [I.2] b 4; 42 [II.3] a 5; 6 [II.8] b 3; 31 [II.13] b 8; 41 [III.8] a 1; 18 [III.10] a 1.2; 38 [N.5] a 7, b 6; cf. also sne-lyutār.
lyutñam 16 [I.6] a 6 (⇒ lut-)
lyokänt 33 [II.14] b 7 (⇒ luk-)
lyomaṃ 36 [N.3] a 3
lykäl 14 [II.5] a 1; 12 [II.10] b 1

lykälyª 25 [III.6] a 4
lywā-ñi 21 [III.1] a 1! (⇒ lu-)
lwā 5 [II.7] a 4.7, b 4
lwākäṣ 25 [III.6] a 7
lwāśśi 8 [II.4] b 6
lwāṣināñª 13 [II.6] b 6!
lweṃ 20 [III.9] b 3

V

vajrāsānā 3 [I.8] a 6–7!; 31 [II.13] b 1
vañśavātraṃ 17 [I.5] b 6–7!
vanapraveśaṃ 19 [III.11] a 8
vatstsahār 29 [I.2] b 5
vijai-muhurtaṃ 3 [I.8] b 7
vidyasthānä-śāsträntu 29 [I.2] b 4–5!
vipaśyi 21 [III.1] b 5
virupākṣes 6 [II.8] a 3
virūḍhaki 6 [II.8] a 2!
vilumpagatinaṃ 4 [II.2] a 6
viśikkonaṃ 9 [I.9] b 1
viśvakārm 6 [II.8] a 4!
-veda 14 [II.5] b 3 (upaveda ?)
vedāyurvet 30 [I.1] b 5
vemacitrenäṣṣ 7 [II.9] b 2
vaiḍuri 39 [V.1] a 5!
vaineṣinäs 42 [II.3] a 3; 43 [II.15] b 6
vaineṣinäsaśśäl 7 [II.9] a 8-b 1!
vaiśek (sic) 29 [I.2] b 6
vaiśeṣik 30 [I.1] b 5
vyākaraṃ 29 [I.2] b 6!
vyākaraṇa 14 [II.5] b 3

W

wak 12 [II.10] a 8
wakyo 11 [II.11] a 4.6.8
-wańkeṣi 44 [III.3] b 3
wañi 31 [II.13] a 4
wañi-wańkeṣi 44 [III.3] b 3
watkurā 42 [II.3] a 3; 6 [II.8] a 2.3 (⇒ wätk-)
wampe 7 [II.9] a 4; 24 [III.5] b 4; 39 [V.1] a 2
war 39 [V.1] b 8
warañª 33 [II.14] b 8
waraṃ 34 [N.1] a 2
warpiśke 24 [III.5] a 7–8!
warśeṃ 15 [I.7] b 4
wars 44 [III.3] a 2; 41 [III.8] a 6

wartsi 17 [I.5] a 4
wartsyac 10 [II.12] a 5
wartsyaṃ 8 [II.4] b 3
walu 8 [II.4] a 7 (⇒ wäl-)
waltsurā 3 [I.8] b 4; 27 [III.12] b 7 (⇒ wälts-)
wawiku 9 [I.9] b 4 (⇒ wik-)
wawikuntāp 20 [III.9] b 7 (⇒ wik-)
wawu 25 [III.6] b 3; 41 [III.8] b 3.4.5!; 20 [III.9] a 6.6, b 1 (⇒ e-)
wawuṣ 34 [N.1] a 5 (⇒ e-)
wawurā 15 [I.7] b 8; 20 [III.9] b 7.8; 18 [III.10] a 2 (⇒ e-)
waśirṣiṃ 9 [I.9] a 8
waśeṃ 14 [II.5] a 4!
waśenyo 9 [I.9] a 1; 1 [I.10] a 5; 11 [II.11] a 1!, b 3
waṣt 9 [I.9] a 3, 44 [III.3] b 2
waṣtaṃ 19 [III.11] b 3
waṣtä-lmo 19 [III.11] a 1
waṣt-lmo 35 [N.2] b 8
waṣtäṣ 30 [I.1] b 3; 15 [I.7] a 3.8; 9 [I.9] a 4; 4 [II.2] a 8; 42 [II.3] b 2.3; 8 [II.4] b 1.2; 6 [II.8] b 1; 7 [II.9] a 5, b 1; 10 [II.12] a 4.5, b 2.5; 31 [II.13] b 2; 33 [II.14] a 4.5.7, b 1.1.3.6; 43 [II.15] a 1, b 2; 27 [III.12] a 7.8
waṣtu 17 [I.5] a 2, b 6; 15 [I.7] b 2; 2 [II.1] a 6; 39 [V.1] a 1.1, b 7
waṣtwaṃ 16 [I.6] a 1, 27 [III.12] a 1
waṣtwaṣ 19 [III.11] b 6
waṣtwāṣiṃ 34 [N.1] b 7
waṣtwäṣ 42 [II.3] a 8!; 14 [II.5] b 8
was 30 [I.1] a 5.6; 28 [I.4] b 2; 13 [II.6] a 5.7; 5 [II.7] a 8; 10 [II.12] b 6; 43 [II.15] a 2; 44 [III.3] a 6.7.8.8; 19 [III.11] a 7
wasaṃ 25 [III.6] b 2
wasā 42 [II.3] b 6
wasäk 5 [II.7] a 7!
wasäṃ 12 [II.10] b 7; 10 [II.12] b 4; 22 [III.2] a 8; 44 [III.3] b 5; 19 [III.11] a 5; 27 [III.12] b 3
wasämpāt 33 [II.14] b 2
wasu 19 [III.11] b 3.6 (⇒ wäs-)
waste 9 [I.9] b 5
wasteśśi 16 [I.6] a 4
wassi 25 [III.6] a 3
wākaläṃ 16 [I.6] b 7 (⇒ wāk-)
wākaṣ-äṃ 15 [I.7] b 1 (⇒ wāk-)
wākäm 2 [II.1] b 3–4!; 44 [III.3] b 5; 18 [III.10] a 4
wākär 14 [II.5] b 2
wākñäṣ-ñi 15 [I.7] b 6 (⇒ wāk-)
wākmats 12 [II.10] a 8, b 6!; 11 [II.11] a 3
wākmatsäṃ 30 [I.1] b 2; 4 [II.2] b 4!; 10 [II.12] a 6; 21 [III.1] b 4; 26 [III.7] a 1
wākmtsaṃ 12 [II.10] b 4
wāpalyi 21 [III.1] b 1 (⇒ wāp-)
wāpat 21 [III.1] b 4 (⇒ wāp-)
wāpäṃtsune 21 [III.1] a 8

wāmpunt 12 [II.10] a 4 (⇒ wāmp-)
wāmpuṣ 28 [I.4] a 4! (⇒ wāmp-)
wāmpe 41 [III.8] a 7 (⇒ wāmp-)
wālant 33 [II.14] b 5 (⇒ wāl-)
wāwneskunt 2 [II.1] b 4 (⇒ wnesk-)
wāwrunt 3 [I.8] b 3 (⇒ wār-)
wāwleṣuräṣ 18 [III.10] b 7! (⇒ wles-)
wāskāñc^{ä} 21 [III.1] b 4; 23 [III.4] a 6; 24 [III.5] a 1.4!
wāskāñcāñ^{ä} 21 [III.1] a 4!
wāskat 9 [I.9] b 1 (⇒ wāsk-)
wäktasurñe 2 [II.1] a 2
wäknā 30 [I.1] b 3; 28 [I.4] a 6; 2 [II.1] b 6; 14 [II.5] a 8!; 13 [II.6] b 4; 22 [III.2] b 7; 19 [III.11] a 2.3; 34 [N.1] b 6!
wät 43 [II.15] b 7
wätkatsi 42 [II.3] b 4 (⇒ wätk-)
wätkālts 15 [I.7] a 6–7!; 4 [II.2] a 3; 14 [II.5] b 1–2!, 4; 12 [II.10] a 7, b 4.5; 11 [II.11] a 3
wätkāltsuneyo 12 [II.10] b 8!
wätkāṣ 14 [II.5] b 1 (⇒ wätk-)
wätkāṣṣ-äm 14 [II.5] b 4 (⇒ wätk-)
wätkäṣ-ñi 23 [III.4] b 7 (⇒ wätk-)
wärkänt 4 [II.2] a 2
wärce 20 [III.9] b 4.5–6!; 27 [III.12] b 5
wärtaṃ 5 [II.7] a 3, b 4
wärtäntwaṃ 6 [II.8] a 7
wärpācci 19 [III.11] b 2 [< *wärpāt-ci] (⇒ wärp- 1)
wärpāträ 13 [II.6] b 1 (⇒ wärp- 1)
wärpāṃträ 34 [N.1] a 5 (⇒ wärp- 1)
wärpälyi 39 [V.1] a 6! (⇒ wärp- 1)
wärpitär-ñi 26 [III.7] a 2 (⇒ wärp- 1)
wärpont 33 [II.14] b 2–3! (⇒ wärp- 1)
wärporäṣ 27 [III.12] b 7! (⇒ wärp- 1)
wärpnänträ 44 [III.3] b 3 (⇒ wärp- 1)
wärpnämāṃ 18 [III.10] b 8 (⇒ wärp- 1)
wärpnätsi 32 [I.3] a 5; 27 [III.12] b 1 (⇒ wärp- 1)
wärworäṣ 9 [I.9] a 7 (⇒ wärp- 1)
wärṣṣältsuneyo 2 [II.1] b 3
wärṣṣältsäṃ 5 [II.7] a 3
wärsmāṃ 19 [III.11] b 8 (⇒ wär- 1)
wärts 12 [II.10] a 8, b 1
wäl 30 [I.1] a 5; 13 [II.6] a 8, b 3.5; 22 [III.2] b 2; 37 [N.4] a 5
wälläsmär 1 [I.10] a 8! (⇒ wäl-)
wälts 29 [I.2] a 2; 28 [I.4] a 6; 2 [II.1] a 4; 24 [III.5] b 4; 20 [III.9] b 5; 37 [N.4] a 3, b 1
wältsantuyo 5 [II.7] a 1
wältseṃ 33 [II.14] b 4
wäśśi 41 [III.8] a 7
wäṣta-käntwāñ^{ä} 22 [III.2] b 8

wäṣpā 28 [I.4] b 4!; 16 [I.6] a 5; 12 [II.10] b 5!; 5, 24 [III.5] b 7!
wikäṣläṃ 9 [I.9] b 4 (⇒ wik-)
wikäṣṣ 24 [III.5] b 2 (⇒ wik-)
wikäsmāṃ 32 [I.3] b 3–4! (⇒ wik-)
wikässi 1 [I.10] a 6 (⇒ wik-)
wiki 28 [I.4] b 5; 9 [I.9] a 5; 2 [II.1] a 4!; 11 [II.11] a 5
wiccāṣṣās 42 [II.3] b 1–2!
wināṣā 33 [II.14] b 3 (⇒ winās-)
wināsam-ci 25 [III.6] a 6 (⇒ winās-)
wināsamśi 6 [II.8] a 1 (⇒ winās-)
wināsamäśśi 43 [II.15] a 1 [< *-mäs-ci] (⇒ winās-)
wināseñc[ä] 21 [III.1] a 4; 24 [III.5] b 5; 18 [III.10] b 6 (⇒ winās-)
wināsmāṃ 31 [II.13] a 2 (⇒ winās-)
winässi 15 [I.7] b 3; 27 [III.12] b 4 (⇒ winās-)
wineñc-äṃ 4 [II.2] b 8 (⇒ win-)
wir 27 [III.12] b 1
wire 27 [III.12] a 4.5
wires 27 [III.12] a 2
wu 19 [III.11] b 1
we (numeral) 2 [II.1] a 4
we 3 [I.8] a 4; 9 [I.9] a 1; 2 [II.1] a 6 (⇒ träṅk- 1)
weñam 3 [I.8] b 4; 4 [II.2] a 5 (⇒ träṅk- 1)
weñā 34 [N.1] b 7 (⇒ träṅk- 1)
weñā-ṃ 23 [III.4] a 4 (⇒ träṅk- 1)
weñär 2 [II.1] b 1; 7 [II.9] b 7 (⇒ träṅk- 1)
weñāṣt 30 [I.1] a 7!; 16 [I.6] b 8; 23 [III.4] a 6; 19 [III.11] a 6! (⇒ träṅk- 1)
weñeñc[ä] 15 [I.7] b 8 (⇒ träṅk- 1)
weñlune 42 [II.3] a 6 (⇒ träṅk- 1)
we-pi 32 [I.3] b 7; 16 [I.6] a 8, b 1; 15 [I.7] b 7; 3 [I.8] b 7; 14 [II.5] a 5.8; 12 [II.10] b 4; 25 [III.6] b 5
weyeṃ 9 [I.9] b 6; 4 [II.2] b 3.5; 7 [II.9] b 7; 11 [II.11] a 2
wewñu 20 [III.9] b 2 (⇒ träṅk- 1)
wewñuräṣ 17 [I.5] a 4; 1 [I.10] b 3; 4 [II.2] a 8; 42 [II.3] a 4; 33 [II.14] b 3!; 43 [II.15] b 6 (⇒ träṅk- 1)
weṣ 31 [II.13] a 5.6.7; 33 [II.14] b 4
weṣaśśäl 43 [II.15] a 4
weṣyo 31 [II.13] b 1
weṣṣ 31 [II.13] b 2
waineṣināṃ 1 [I.10] b 2
waineṣinās 1 [I.10] b 1–2 !
waiśravaṃ 30 [I.1] a 5
wotäk 1 [I.10] b 7 (⇒ wätk-)
wotka-m 15 [I.7] a 4! (⇒ wätk-)
wotkar-ñi 15 [I.7] a 3–4! (⇒ wätk-)
woru 14 [II.5] a 2 (⇒ wär- 2)
worūnt 4 [II.2] a 4 (⇒ wär- 2)
worku 12 [II.10] b 1 (⇒ wärk-)

worpu 30 [I.1] a 8; 31 [II.13] b 5 (⇒ wärp- 2)
worpus 24 [III.5] a 5! (⇒ wärp- 2)
wose-ṃ 41 [III.8] a 3 (⇒ wäs-)
wkäṃ 13 [II.6] b 1; 5 [II.7] b 4; 33 [II.14] a 1.2.2, b 1; 34 [N.1] b 5
wkäṃ-wäknā 2 [II.1] b 4; 6 [II.8] a 4; 41 [III.8] a 2.4; 18 [III.10] b 8!; 34 [N.1] a 2; 35 [N.2] a 2
-wcac[ā] 22 [III.2] a 6
wcaṃ 6 [II.8] a 8
-wcanaṃ 38 [N.5] a 8
-wcanäṣ 8 [II.4] a 1; 18 [III.10] a 4
-wcanis 38 [N.5] b 1
-wcaśśäl 38 [N.5] b 3
wce 44 [III.3] a 1 (complete form ?)
wtāk 16 [I.6] b 4
wtākot 11 [II.11] a 2
wtākotā 8 [II.4] a 7
wtont 7 [II.9] b 4 (⇒ wät-)
wnām 4 [II.2] a 6 (⇒ wät-)
wnāmāṃ 42 [II.3] a 2! (⇒ wät-)
wpäśune (?) 25 [III.6] a 2!
wmār 4 [II.2] a 7!
wmāluneyaṃ 28 [I.4] b 2 (⇒ wäm-)
wyāräs 21 [III.1] a 4
wraṃ 33 [II.14] b 4
wram 15 [I.7] a 4; 3 [I.8] a 7; 9 [I.9] b 4.4; 10 [II.12] b 6
wramäṃ 20 [III.9] b 4; 38 [N.5] a 6!
wramäntyo 37 [N.4] a 6
wramnāśśi 44 [III.3] a 7!
wrasañ 6 [II.8] b 5; 33 [II.14] a 6
wrasañ[ā] 29 [I.2] b 1; 16 [I.6] a 5; 5 [II.7] a 2; 41 [III.8] b 8; 19 [III.11] a 3; 36 [N.3] b 3
wrasaśśi 32 [I.3] b 2; 9 [I.9] b 2.2.5; 2 [II.1] b 6; 42 [II.3] b 5–6!; 8 [II.4] a 8-b 1!; 5 [II.7] a 7; 6 [II.8] b 8; 44 [III.3] a 5; 20 [III.9] b 1.2–3!; 37 [N.4] a 5
wrasas 35 [N.2] a 2!
wrasom 32 [I.3] a 7; 9 [I.9] b 6; 11 [II.11] b 4!; 10 [II.12] a 5
wrasomäntaśśäl 30 [I.1] b 1
wrasomiṃ 44 [III.3] a 2
wrasomṣi 2 [II.1] b 3
wraske 1 [I.10] a 6
wrassac[ā] 13 [II.6] a 8
wrassaṃ 38 [N.5] a 7
wrassā 6 [II.8] a 8
wräntuyo 41 [III.8] a 5
wrokṣinäs 7 [II.9] b 4
wlalune 28 [I.4] a 8; 1 [I.10] a 6 (⇒ wäl-)
wlaluneyā 9 [I.9] a 5 (⇒ wäl-)
wlāñkät 15 [I.7] a 5.5; 3 [I.8] b 6!; 6 [II.8] b 1; 43 [II.15] a 4

wlāñäktac^{ä} 43 [II.15] a 3
wlāññäktac^{ä} 6 [II.8] a 5–6!; 31 [II.13] b 3
wleṣāt 23 [III.4] a 8 (⇒ wles-)
wleṣānt 24 [III.5] a 1 (⇒ wles-)
wleṣe 25 [III.6] b 8 (⇒ wles-)
wleṣluneyo 28 [I.4] a 1! (⇒ wles-)
wles 19 [III.11] b 3
wlesant 18 [III.10] b 7–8!
wlyepaṃ 12 [II.10] b 3
wṣe 1 [I.10] b 4; 2 [II.1] a 4
wṣeñ 2 [II.1] a 4
wṣeṃñesac^{ä} 28 [I.4] b 2
wṣeyaṃ 9 [I.9] a 5–6!
wsā 30 [I.1] b 6; 29 [I.2] a 7; 16 [I.6] a 2, b 1 (⇒ e-)
wsā-yok 25 [III.6] b 1
wsā-yokāṃ 7 [II.9] b 4; 25 [III.6] a 4; 40 [N.6] b 2!
wsā-yokäṃ 24 [III.5] a 5; 25 [III.6] a 8; 26 [III.7] a 1.6
wsālu 28 [I.4] a 5; 25 [III.6] a 3; 19 [III.11] b 3.6
wsāluyo 41 [III.8] a 3!
wsālwäṣ 2 [II.2] b 8
wsālṣi 24 [III.5] a 6
wsitār-ñi 26 [III.7] a 2 (⇒ wäs-)
wsok 5 [II.7] a 6
wsokone 11 [II.11] b 1; 31 [II.13] b 4; 19 [III.11] a 4
wsokoneyäṣ 11 [II.11] b 4
wsokoneyo 6 [II.8] a 8; 12 [II.10] a 6–7!
wsokonyā 23 [III.4] a 8
wsokonyo 24 [III.5] b 2!

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śaṃkumm 35 [N.2] a 5!
śanweṃ 14 [II.5] a 3; 12 [II.10] a 8-b 1!
śaraṇagamyo 33 [II.14] a 8; 43 [II.15] a 7–8!
śalaṃ 8 [II.4] b 5; 5 [II.7] a 6; 12 [II.10] b 3
śalpatsi 42 [II.3] b 2 (⇒ tsälp-)
śalyāhart 29 [I.2] b 5
śaśärs 15 [I.7] a 5; 22 [III.2] b 2 (⇒ kärs-)
śaśärsār 15 [I.7] a 5 (⇒ kärs-)
śaśärsu 30 [I.1] a 3 (⇒ kärs-)
śaśälpuräṣ 19 [III.11] b 5! (⇒ tsälp-)
śaśmāwā 30 [I.1] b 3! (⇒ käly-)
śaśśäm 15 [I.7] b 7 (⇒ käly-)
śākiṣi 21 [III.1] a 8
śākeśśi 24 [III.5] b 3
śākkiñ 21 [III.1] a 2; 22 [III.2] a 2.4, b 5.7
śākkiśśi 21 [III.1] b 8
śākkiṣi 22 [III.2] a 5

śākkiṣināñᵃ 22 [III.2] a 5–6!, 7!, b 3–4!
śākkiṣināsyo 21 [III.1] a 2
śākkisäṣ 18 [III.10] b 7
śākkeñᵃ 18 [III.10] b 6!
śākkeśśi 22 [III.2] b 2.2; 44 [III.3] a 6; 20 [III.9] b 3
śākkeṣi 21 [III.1] a 1.6, b 7; 24 [III.5] a 5; 25 [III.6] a 5!
śākkeṣiñi 24 [III.5] a 1
śākkeṣināñᵃ 44 [III.3] b 1!
śākkeṣināśśi 44 [III.3] b 6
śākkeṣinäs 24 [III.5] b 6
śākwaṣiṃ 6 [II.8] b 2!
śācyāp 35 [N.2] b 8
śāñi 38 [N.5] b 6!
śāriputträ 34 [N.1] b 6
śāriputrä 36 [N.3] b 1!; 37 [N.4] a 7
śāriputrāṃ 18 [III.10] b 4
śārwres 44 [III.3] a 6
śāwaṃ 16 [I.6] b 6; 12 [II.10] b 4; 21 [III.1] a 6
śāwāṣt 17 [I.5] b 3 (⇒ śo-)
śāwes 15 [I.7] a 4; 5 [II.7] a 3; 33 [II.14] b 5
śāsträ 32 [I.3] a 8
śāśträntu 32 [I.3] a 6; 11 [II.11] a 6
śāsträntwaṃ 16 [I.6] a 2; 8 [II.4] b 4; 11 [II.11] b 6
śāsnaṃ 33 [II.14] a 4.7.7–8!
śäk 29 [I.2] a 2; 32 [I.3] b 7; 16 [I.6] a 8, b 1; 15 [I.7] b 7; 9 [I.9] a 7, b 2; 14 [II.5] b 7; 7 [II.9] a 8; 11 [II.11] a 7; 43 [II.15] a 6; 21 [III.1] b 6; 20 [III.9] a 5, b 4 (śäkrant), 6.7; 38 [N.5] a 5.6
śäkk 29 [I.2] b 4; 22 [III.2] a 4
śäṃ 19 [III.11] a 7
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tsru 6 [II.8] b 2; 11 [II.11] b 1; 27 [III.12] b 4.7

3.2. Index of verb forms (Verbalverzeichnis)

The list gives the classification of all verbal forms of the text according to their "roots". These replicate the pattern established in the *Tocharische Grammatik* (1931). The order of categories keeps basically the arrangement of the 'Glossar' of the *Tocharisches Elementarbuch* (1964). Abbreviations: Act. = active, MP = mediopassive, Prs. = present, Ipf. = imperfect, PPrs. = present participle, Inf. = infinitive, Ger. = gerundive, VN = verbal noun, Subj. = subjunctive, Opt. = optative, Ipv. = imperative, Priv. = privative, Prt. = preterite, PPrt. = preterite participle, Abs. = absolutive, Caus. = causative.

ar- 'bring about, call forth'
Prs. Act. 3sg. *arṣ-äṃ*, MP 3pl. *arsaṃträ* – PPrs. Act. *arṣäntāñ* – Prt. MP 3pl. *arsānt* – PPrt. *aru*.

arṣaṣ-iññ- 'fit, go well'
Prs. MP 3sg. *arṣaṣinträ*.

ākl- 'teach'
Prs. Act. 3sg. *äkläṣ* – Inf. *äklässi* – Ger. I sg. m. nom. *äkälṣäl* – VN II *äklyuneyā*.

āks- 'pronounce'
Prs. Act. 3sg. *āksiṣ* – Inf. *āksissi* – Subj. Act. 1sg. *ākṣiññam* – VN II *ākṣiñlune* – Ipv. Act. 2sg. *pākṣiñ, pākṣñā-m* – Prt. Act. 3sg. *ākṣiññā* – PPrt. *ākṣiññu* – Abs. *ākṣiññuräṣ*.

ār- 'cease'
Prt. Act 3sg. *ār*, 3pl. *ārar*.

ārt- 'love, praise'
Prs. MP 1sg. *artmār* – Subj. MP 3pl. *ārtanträ* – PPrt. *ārtu*.

i- 'go'
Prs. Act. 1sg *yäm*, 3sg. *yäṣ, yṣ-äm*, 2pl. *yäc*, 3pl. *yiñc* – Ipf. Act 2sg. *yet*, 3sg. *yeṣ*, 3pl. *yeñc* – PPrs. MP *ymāṃ* – Inf. *ytsi* – Ger. I *yäl* – Subj. Act. 1sg. *kalkam*, 3sg. *kalkaṣ*, 2pl. *kälkāc* – Opt. Act. 1sg. *kälkim* – Ipv. Act. 2sg. *piṣ*, 2du. *pines*, 2pl. *pic, picä-kk, picäs* – Prt. Act. 3pl. *kalkar* – PPrt. *kälko* – Abs. *kälkorā*.

e- 'give'
Prs. Act. 1sg. *esam*, 3sg. *eṣ*, 3pl. *eseñc* – Ipf. Act. 3pl. *eṣār* – PPrs. Act. *eṣant*, MP *esmāṃ* – Inf. *essi* – Ger. I *eṣäl, eṣlac* – Subj. Act. 2sg. *et*, 3sg. *eṣ* – Ger. II *elyi* – VN II *eluneyā* – Opt. Act. 1sg. *āyim* – Ipv. Act, 2sg. *paṣ* – Prt. Act. 1sg. *wsā* – PPrt. *wawu* – Abs. *wawurā*.

eṃts- 'seize'
Prs. MP 1sg. *eṃtsäsmār*, 3sg. *emtsäṣtär* – Subj. MP 3sg. *eṃtsāträ* – Opt. MP 3sg. *eṃtsitär* – Ipv. MP 2sg. *peṃtsār* – VN II *eṃtsālne* – PPrt. *eṃtsu* – Abs. *eṃtsuräṣ*.

o- 'begin'
Ipv. MP 2pl. *posāc* – PPrt. *onu.*

oks- 'increase'
Ipf. MP 3sg. *oksiṣāt.*

kare- 'laugh'
PPrs. MP *karemāṃ* – Ger. I *karel.*

kātk- 1 'arise'
Prs. Act. 3pl. *kātäṅkeñc* – VN II *kātklune* – Prt. Act. 3sg. *kätäk* – PPrt. *kākätku.*

kātk- 2 'rejoice'
PPrs. *kātkmāṃ* – Ger. I *kāckäl.*
Caus. Ipf. MP 3sg. *kātkṣāt* – PPrs. Act. *kātkṣant.*

kāp- 'rise up, boil'
Subj. Act. 3sg. *kāpaṣ.*

kārp- 'descend'
Prs. Act 3pl. *kārneñc.*

kät- 'spread'
PPrt. *kto.*

kätk- 'go beyond'
Subj. Act. 3pl. *kätkeñc* – MP 3pl. *ktäṅkänträ* – Prt. Act. 3sg. *śtäk*, 3pl. *katkar* – PPrt. *kätko* – Abs. *kätkoräṣ.*

kän- 'bring about'
Prs. MP. 3sg. *knäṣtr-äm* – Inf. *knässi* – Ipv. Act. 2sg. *pkanā-ñi* – Prt. Act. 3sg. *kakäṃ* – PPrt. *kaknu.*

känts- 'acknowledge'
Prs. MP 1pl. *käṃtsāsamträ.*

käm- 'come'
Prs. Act. 3sg. *kumnäṣ*, 3pl. *kumseñc* – Subj. Act. 3sg. *śmäṣ*, 2pl. *śmäc*, 3pl. *śmeñc* – Opt. MP 1sg. *śmimār*, 1pl. *śmimträ* – Ger. II *śmäl* – VN II *śämlune* – PPrt. *kakmu* – Abs. *kakmuräṣ.*

kärṣt- 'cut off'
PPrt. *kärṣto.*

kärs- 'know'
Prs. Act. 1sg. *kärsnām*, 2sg. *kärsnāt* – PPrs. Act. *kärsnānt* – Ger. I *kärsnāl* – Subj. Act. 3sg. *krasaṣ* – Opt. Act. 1pl. *kärsimäs*, 3pl. *kärsiñc* – Ger. II *kärsālyi* – Ipv. Act. 2pl. *pkärsäs* – Prt. Act. 1sg. *śärsā* – PPrt. *kärso* – PPrt. N. *kärsor* – Abs. *kärsoräṣ.*
Caus. Ipv. Act. 2sg *pśärs* – Prt. Act. 3sg. *śaśärs*, 3pl. *śaśärsār* – PPrt. *śaśärsu.*

käl- 1 'endure'
PPrs. MP *kläsmāṃ* – Ipv. Act. 2sg. *pkäl.*

käl- 2 'bring'
Subj. Act. 1sg. *kalam-ci* – Opt. MP 2sg. *klitār* – Abs. *kloräṣ, klorā.*

käln- 'sound'
PPrs. MP *kälnmāṃ.*

kälp- 'obtain'
Prs. MP 3pl. *kälpnänträ* – Ger. I *kälpnāl* – Subj. MP 3sg. *kälpāträ*, 1pl. *kälpāmtär* – Opt. MP 3pl. *kälpinträ* – Ger. II *kälpāl* – VN II *kälpālune* – Prt. MP 1sg. *kälpe*, 3sg *kälpāt*, 2pl. *kälpāc*, 3pl. *kälpānt* – PPrt. *kälpo.* – Caus. Prs. Act. 2sg. *kälpäṣt.*

käly- 'stand'
Prs. MP 3sg. *kälytär*, 3pl. *klyantr-äm* – PPrs. MP *kälymāṃ* – PPrt. *ṣtmo* – Abs. *ṣtmoräṣ* – Caus. PPrs. MP *ṣtämsamāṃ* – Opt. Act. 3sg. *ṣtmāṣiṣ* – VN II *ṣtmāṣlune* – Prt. Act. 1sg. *śaśmāwā*, 3sg. *śaśśäm* – Abs. *śaśmuräs.*

käs- 'extinguish'
VN II *ksalune.*

kur- 'become feeble'
PPrt. *kuro*, fem. *kuros.*

ken- 'call'
Prs. Act. 3pl. *keneñc* – MP 1sg. *kenmār*, 3sg. *kenträ* – Ipv. MP 2pl. *p$_u$kkākāc* – Prt. Act. 3sg. *kāk* – Abs. *kākkurā.*

ko- 'kill'
VN II *kolune.*

kot- 'cleave'
VN II *kotlune.*

kñāñ- '?'
Subj. MP 3sg. *kñāñtär.*

knā- 'know'
Prs. Act. 2sg. *knānat*, 3sg. *knānaṣ* – PPrs. MP *knānmāṃ.*

knās- 'know'
PPrs. MP *knāsmāṃ* – Prt. Act. 1sg. *kñasu.*

krämp- 'hinder'
VN II *krämpālune* – PPrt. *krämpo.*

krop- 'collect'
Subj. (?) MP 3pl. *kropänträ* – PPrt. *kākropu.*

klā- 'fall down'
VN II *klālune*, Prt. Act. 3pl. *klawär.*

klis- 'sleep'
Prt. Act. 1sg. *klisā*, 2sg. *klisāṣt* – PPrt. *kliso.*

klop-iññ- 'express sorrow'
Ipf. MP 3pl. *klopiññānt.*

klyos- 'hear'
Ipf. Act. 2pl. *klyoṣās* – Inf. *klyossi* – Subj. Act. 3pl. *klyoseñc* – Ger. II *klyoṣäl* – VN II *klyoṣlune* – Ipv. Act. 2sg. *päklyoṣ*, 2pl. *päklyoṣäs* – PPrt. *kaklyuṣu* – Abs. *kaklyuṣuräṣ*.
Prs. 2 Act. 1pl. *klyosäṃsamäs* – Ipf. Act. 1sg. *klyosäṃṣāwā* – Inf. *klyosnässi*.

cämp- 'be able'
Prs. Act. 3sg. *cämpäṣ* – VN II *cämplune*.

tā- 'put'
PPrt. *to* – Abs. *toräṣ*.

tās- 'put'
PPrs. MP *tāsmāṃ*.

täsk- 'compare'
PPrs. MP *täskmāṃ*.

täk- 'touch'
VN II *tkālune*.

täṅk- 'hinder'
VN II *täṅklune*.

täp- 'be high'
PPrt. *tpo*.

täm- 'beget, bring forth'
Prs. Act. 3sg. *tämnäṣṣ-äṃ* – MP 3sg. *tämnäṣtr-äṃ* – Inf. *tämnässi* – VN *cmalune* – Prt. MP 3sg. *tamät* – PPrt. *tatmu* – Abs. *tatmurāṣ*.
Caus. Prt. MP 3pl. *tatämṣānt-äṃ*.

tärk- 'let go'
Ipv. Act. 2pl. *ptärkäs* – PPrt. *tärko* – Abs. *tärkoräṣ*.

tärm- 'tremble'
PPrs. MP *tärmmāṃ*.

täl- 'raise'
VN II *tlālune* – Caus. Abs. *cacluräṣ*.

tuṅk-iññ- 'love'
Ipf. Act. 3sg. *tuṅkiññā* – VN II *tuṅkiñlune*.

träṅk- 1 'say'
Prs. Act. 1sg. *träṅkäm*, 2sg. *träṅkät*, 3sg. *träṅkäṣ*, 3pl. *träṅkiñc*, MP 3sg. *träṅkträ* – Inf. *träṅktsi* – Ipf. Act. 3pl. *craṅkär* – Subj. Act. 1sg. *weñam*, 3pl. *weñeñc* – VN II *weñlune* – Prt. Act. 1sg. *weñā*, 2sg. *weñāṣt*, 3sg. *we*, *weñā-ṃ*, 3pl. *weñār* – PPrt. *wewñu* – Abs. *wewñuräṣ*.

träṅk- 2 'cling'
VN I *träṅklune*.

twāṅk- 'envelop'
PPrt. *tātwäṅku*.

nas- 'be'
Prs. Act. 1sg. *nasam*, 2sg. *naṣt*, 3sg. *naṣ*, *näṃ*, *näm*, 1pl. *nasamäs*, 2pl. *naś*, 3pl. *neñc* – Ipf. Act. 1sg. *ṣem*, 2sg. *ṣet*, 3sg. *ṣeṣ*, 3pl. *ṣeñc* – PPrs. MP *nasmāṃ* – Ger. I *nasäl* – VN I *naslune* – Subj. Act. 2sg. *tāt*, 3sg. *tāṣ*, 3pl. *tākeñc* – Opt. Act. 3sg. *tākiṣ*, 1pl. *tākimäs* – Ipv. Act. 2pl. *pṣtākäs* – Prt. Act. 1sg. *tākā*, 3sg. *tāk*, 3pl. *tākar* – PPrt. *nāṃtsu*.

nāk- 'blame'
Prs. MP 3sg. *nākäṣträ* – Subj. MP 3sg. *nākäñtär*.

näsk- 'spin'(??)
Prt. MP 1sg. *näske* – PPrt. *nänäsku*.

näk- 'destroy, makes disappear'
VN II *nkalune* – Prt. MP 3sg. *nakät*.

näm- 'bow'
PPrt. *nmo* – Caus. PPrs. MP *nmäsmāṃ* – PPrt. *ñañmu*.

nut- 'disappear'
Subj. MP 3sg. *nutāträ*.

pās- 'guard'
Subj. MP 3sg. *pāṣtär*, 3pl. *pāsaṃträ* – Ger. II *pāṣäl* – VN II *pāṣlune* – PPrt. *pāpṣu* – Priv. N. *āpāṣtune*.

päk- 1 'cook'
Prs. MP 3sg. *päknäṣtr-äm* – PPrt. *pakku*.

päk- 2 'intend'
Prs. MP 2sg. *päknāṣtär*, 3pl. *päknäsanträ* – Prt. MP 1sg. *pke*, 3sg. *pkät*.

pär- 'carry'
PPrs. MP *pärmāṃ* – VN II *kāmlune* – Prt. MP 3sg. *kämat*, 3pl. *kämant*.

pärk- 'ask'
Prs. MP 3sg. *prakäṣtär* – Inf. *prakässi* – Ger. I *prakṣäl* – Subj. MP 2pl. *pärkcär* – VN II *pärklune* – Impv. MP 2sg. *ppärksär*, 2pl. *ppärksäc*.

pärsk- 'fear'
Prs. MP 3pl. *praskanträ*.

päl- 1 'praise'
Prs. MP 3pl. *pällänträ* – Subj. MP 3pl. *pälanträ* – PPrt. *päplu*.

päl- 2 'extinguish'
PPrs. Act. *pälṣant*.

pälk- 1 'shine'
Subj. Act. 3sg. *pälkäṣ*.

pälk- 2 'burn'
VN II *pläślune*.
Caus. Prt. MP 1sg. *papälyke*.

pälsk- 'think'
Prs. Act. 3sg. *pältsäṅkāṣ*, 3pl. *pältsäṅkeñc*, MP 2sg. *pältsäṅkātär* – PPrt. *pälsko*.

pik- 'write'
Inf. *piktsi*.

piw- '?'
Prs. Act. 3sg. *piwāṣṣ*

putk- 'divide'
Prt. Act. 3sg. *putäk* 3 pl. *potkar* – VN II *putkālune*.

pew- 'card' (?)
Prt. MP 3sg. *pewat*.

pyāṣt- 'make grow'
Prt. Act. 3sg. *pyāṣtṣā* – MP 1sg. *pyāṣtṣe*, 3sg. *pyāṣtṣāt*, 3pl. *pyāṣtṣānt-äṃ*.

pyutk- 'bring about'
Subj. Act. 3pl. *pyutkāseñc-äṃ* – Prt. Act. 3 sg. *papyutäk* – MP 3sg. *papyutkāt*.

präṅk- 'hold back'
Inf. *präṅkätsi* – Abs. *papräṅkuräṣ*.

prutk- 'fill up'
Prt. Act. 3sg. *prutäk* – PPrt. *prutko*.
Caus. Subj. Act. 3sg. *prutkāṣ-ñi*.

pros- 'feel ashamed'
Prs. MP 3pl. *prosaṃträ*.

plānt- 'be glad'
Subj. Act. 3sg. *plāntaṣ* – Caus. Prt. MP 3pl. *plāntṣānt*.

plätk- 'step outside'
PPrt. *paplätku*.

plu- 'float'
PPrs. MP *plumāṃ*.

märs- 'forget'
Subj. Act. 2pl. *märsāc* – Opt. Act. 2sg. *märsit*.

mälk- 'join'
PPrs. MP *mläṅkmāṃ*.

mäs- '?'
PPrt. *mamsu*.

mäsk- 'be'
Prs. MP 1sg. *mäskamār*, 3sg. *mäskatär*, *mskatär*, 3pl. *mäskanträ*, *mskaṃtär* –
Inf. *mäskatsi* – Prt. Act. 3pl. *mäskär*.

musk- 'get lost'
VN II *muskālune*.

met- 'get started'
Prt. Act. 3pl. *metär*.

mrosk- 'feel disgusted'
Prt. MP 3sg. *mroskat.*

ya- 'make'
Prs. Act. 1sg. *ypam*, 3sg. *yaṣ*, 1pl. *ypamäs*, 2pl. *yac*, 3pl. *ypeñc* – MP 3sg. *yatär*, 1pl. *ypamtär-ci*, 3pl. *ypanträ* – Ipf. 1sg. *ypā*, 3pl. *ypār-äṃ* – PPrs. MP *ypamāṃ* – Inf. *yatsi* – Ger. I *yal* – Subj. Act. 3pl. *yāmeñc* – Opt. MP 1sg. *yāmimār* – VN II *yāmlune* – Ipv. Act. 2sg. *pyām*, *pyāmā-m*, 2pl. *pyāmäs*, MP 2sg. *pyāmtsār* – Prt. Act. 3sg. *yāmäs*, MP 3pl. *yāmtsānt* – PPrt. *yāmu* – Abs. *yāmuräṣ.*

yā- 'transport'
Prs. MP 1sg. *ynāsmār.*

yāt- 'control'
Subj. MP 1sg. *yātñmār* – Ger. II *yātñal.*
'be able' Subj. Act. 3sg. *yātaṣ* – VN II *yātlune.*

yät- 'adorn'
Prs. MP 1sg. *ytäsmār*, 3sg. *ytäṣträ* – Prt. MP 1sg. *yete* – PPrt. *yetu.*

yär- 'bathe'
Prt. MP 3sg. *yairāt.*

yärk- 'honor'
Inf. *yärkässi.*

yärs- 'venerate'
VN II *yärṣlune* – Prt. MP 3pl. *yärṣānt.*

yu- 'incline towards'
Prs. MP 3sg. *ywatr-äṃ.*

yutk- 'be worried'
VN II *yutkālune* – PPrt. *yutkoṣ.*

yok- 'drink'
Inf. *yoktsi* – PPrt. *tsuko.*

yom- 'attain'
Subj. Act. 3sg. *yomnāṣ*, 2pl. *yomnāc* – Prt. Act. 2pl. *yomäs* – PPrt. *yomu* – Abs. *yomuräṣ.*

räm- 'bow'
Abs. *rmoräṣ.*

ri- 'leave'
Prs. MP 3sg. *rinäṣtär* – Subj. MP 2pl. *riñcrä* – Opt. MP 2sg. *riñitär-äṃ* VN II *riñlune* – Abs. *raryuräṣ.* – Caus. PPrs. Act. *riṃṣant.*

rit- 'search'
Prs. MP 3 sg. *rinātär.*

ritw- 'be linked with'
Prt. Act. 3sg. *ritu.*
Caus. 'connect' Prs. Act. 3pl. *ritwseñc* – PPrs. Act. *ritwṣant* – Inf. *ritwässi* – PPrt. *raritwu.*

rutk- 'move'
PPrt. *rutko.*

läk- 'see'
Prs. Act. 1sg. *lkām*, 3sg. *lkāṣ*, 1pl. *lkāmäs*, MP 3sg. *lkātär* – Inf. *lkātsi* – Ger. I *lkāl* – VN I *lkālune* – Subj. MP 3pl. *pälkānträ* – VN II *pälkālune* – Ipv. MP 2sg. *pälkār*, 2pl. *pälkāc* – Prt. MP 3sg. *pälkāt*, 3pl. *pälkāṃt* – PPrt. *pälko* – Abs. *pälkoräṣ.*

lät- 'go out'
Prs. Act. 1sg. *läntsam*, 1pl. *läntsamäs*, 3pl. *läntseñc* – PPrs. MP *läntäsmāṃ* – Inf. *läntässi* – Ger. *läntṣäl* – Subj. Act. 1sg. *läñcam*, 3sg. *läñcäṣ* – VN *läñclune* – Ipv. Act. 2sg. *pläc*, 2pl. *pälcäs* – Prt. Act. 3sg. *läc*, 3pl. *lcär* – PPrt. *lantu* – Abs. *lanturäṣ.*

lit- 'fall down'
Subj. MP 3sg. *letatär* – VN II *letlune.*

litk- 'eliminate'
Prt. Act. 1sg. *litkā-ṃ.*

lip- 'leave behind'
Prt. Act. 3sg. *lipā-ci.*
Caus. PPrt. *lyalypu* – Abs. *lyalypurā.*

lu- 'send'
Ipv. Act. 2pl. *plos* – Prt. Act. 1sg. *lywā.*

luk- 'illuminate'
Prt. MP 3pl. *lyokänt* – PPrt. *lyalyuku* – Abs. *lyalyukuräṣ.*

lut- 'drive away'
Ger. I *lunāṣäl.*
Caus. PPrs. MP *lutäsmāṃ* – Inf. *lutässi* – Subj. Act. 1sg. *lyutñam.*

lotk- 'turn'
VN II *lotklune.*

lyā- 'clean'
Prs. Act. 3pl. *lyāseñc.*

wāk- 'take apart'
Subj. Act. 1sg. *wākñam*, 3sg. *wākñäṣ-ñi.*
'break apart' Subj. Act. 3sg. *wākaṣ-äṃ* – Ger. II *wākal.*

wāp- 'weave'
Ger. II *wāpal* – Prt. MP 3sg. *wāpat.*

wāmp- 'decorate'
Prt. MP 1sg. *wāmpe* – PPrt. *wāmpu.*

wār- 'wake up'
PPrt. *wāwru.*

wāl- 'veil'
Prt. MP 3pl. *wālant.*

wāsk- 'get going'
Prt. MP 3sg. *wāskat.*

wät- 'place'
Prs. Act. 1sg. *wnām* – PPrs. MP *wnāmāṃ* – PPrt. *wto.*

wätk- 'separate'
Inf. *wätkatsi* – Subj. MP 1sg. *wätkāmār* – Abs. *watkurā.*
Caus. Prs. Act. 1sg. *wätkäṣ-ñi* – Subj. Act. 3sg. *wätkāṣ* – Prt. Act. 3sg. *woträk*, *wotka-m*, 3pl. *wotkar.*

wäm- 'set'
VN II *wmālune.*

wär- 1 'practice'
PPrs. *wärsmāṃ* (?).

wär- 2 'make wide' (?)
Caus. PPrt. *woru.*

wärk- 'shape' (?)
Caus. PPrt. *worku.*

wärp- 1 'enjoy'
Prs. MP 3sg. *wärpnātär*, 3pl. *wärpnāntär* – PPrs. MP *wärpnāmāṃ* – Inf. *wärpnātsi* – Subj. MP 3sg. *wärpāträ*, 3pl. *wärpāṃträ* – Ger. II *wärpāl* – Opt. MP 2sg. *wärpitär-ñi* – Ipv. MP 2sg. *purpär-ñi* – Prt. MP 3sg. *wärpāc-ci* – PPrt. *wärpo* – Abs. *wärworäṣ.*

wärp- 2 'surround'
Caus. PPrt. *worpu.*

wäl- 'die'
Prs. MP 1sg. *wälläsmār* – VN II *wlalune* – PPrt. *walu.*

wälts- 'reduce in size' (?)
Abs. *waltsurā.*

wäs- 'dress'
Opt. MP 2sg. *wsitär-ñi* – PPrt. *wasu.*
Caus. Ipv. MP 2sg. *pusär-ñi* – Prt. MP 1sg. *wose-ṃ.*

wik- 'remove'
Prs. Act. 3sg. *wikäṣṣ* – PPrs. MP *wikäsmāṃ* – Inf. *wikässi* – Ger. I *wikäṣäl* – PPrt. *wawiku.*

win- '(?)'
Prs. Act. 3pl. *wineñc-äṃ.*

winās- 'pay respect'
Prs. Act. 1sg. *winäsam-ci*, 1pl. *winäsamäs*, 3pl. *winäseñc* – PPrs. *winäsmāṃ* – Inf. *winässi* – Prt. Act. 3sg. *winäṣā.*

wnesk- 'torment'
PPrt. *wāwnesku.*

wles- 'perform'
VN II *wleṣlune* – Ipv. MP 2sg. *pleṣār* – Prt. MP 1sg. *wleṣe*, 3sg. *wleṣāt*, 3pl. *wleṣānt* – Abs. *wāwleṣuräṣ.*

śu- 'eat'
Inf. *śwātsi* – Ger. I *śwāl* – PPrt. *tāppu.*

śur- 'be concerned'
Prs. MP 2pl. *śuracär.*

śo- 'live'
Ipf. Act. 2sg. *śāwāṣt.* – Caus. Prs. MP 1pl. *śosamträ.*

ṣäm- 'sit'
Prs. Act. 3sg. *ṣmäṣ* – Subj. Act. 3sg. *lamaṣ* – Ipv. Act. 2pl. *plamäs* – PPrt. *lmo* – PPrt. N. *lmor* – Abs. *lmoräṣ.*
Caus. Prs. Act. 3sg. *lmäṣ* – MP 3sg. *lmäṣtär* – Subj. MP 3sg. *lmāṣtär*, 3pl. *lmāsaṃnträ.*

ṣärk- 'surpass'
PPrt. *ṣaṣärku.*

ṣärp- 'point to'
PPrs. MP *ṣärpäsmāṃ.*

ṣtār- 'become tired' (?)
PPrt. *ṣāṣtru.*

sām- 'gather'
Prt. MP 3sg. *sāmat-äm.*

sār- 'plant'
Prt. Act. 3sg. *sāryā.*

sätk- 'spread out'
VN II *sätkālune.*

sälp- 'glow'
PPrs. MP *sälpmāṃ.*

si- 'satiate'
VN II *siñlune* – Priv. *asinät.*
Caus. Prt. MP 3sg. *sasyā(t)*, or Act. 3sg. *sasyā(-ñi).*

su- 'rain'
Prt. Act. 3pl. *swāsar.*

suk- 'bring' (?)
Abs. *sukoräṣ.*

se- 'lean'
Prs. MP 3pl. *sesanträ* – Ipv. MP 2pl. *psesāc-ñi.*

spārtw- 'turn'
Prs. MP 3sg. *sparcwatär*, 3pl. *sparcwanträ.*

Caus. Pres. Act. 3sg. *spārtwäṣ* – Ger. II *spārtwluneyaṃ* – Prt. Act. 3sg. *spārtu* – Abs. *säspärtwuräṣ.*

spänt- 'trust'
Ger. II *späntāl* – Prt. Act. 3pl. *spantar* (sic, for *spāntar*?) – PPrt. *spänto.*

spärk- 'perish'
PPrt. *spärko.*

smi- 'smile'
PPrs. MP *smimāṃ.*

tsārt- 'weep'
PPrs. MP *śertmāṃ.*

tsārw- 'be comforted'
Prt. MP 3pl. *tsārwant* – PPrt. *tsātsärwu.*

tsäk- 1 'pull out'
PPrs. MP *tsäknāmāṃ* – Opt. MP 2sg. *tskitār-äm.*

tsär- 'separate'
VN I *tsrālune* – VN II *śralune.* – Caus. Inf. *tsrässi.*

tsälp- 'be freed'
Prs. Inf. *śalpatsi* – Subj. Act. 3pl. *tsälpeñc* – Opt. Act. 1pl. *tsälpimäs*, 3pl. *tsälpiñc* – VN II *tsälpālune* – PPrt. *tsälpo* – Abs. *tsälporäṣ.*
Caus. PPrs. Act. *tsälpṣant* – Abs. *śaśälpuräṣ.*

tsit- 'touch'
Inf. *tsinātsi.*
Caus. PPrs. MP *tsitäsmāṃ.*

tsek- 'fashion'
PPrt. *tsātseku.*

3.3 Glossary of non-verbal forms

This list aims at providing the reader with a modicum of information about the meaning of nouns (substantives, adjectives), pronouns, adverbs, numerals, conjunctions, particles, etc. The names and terms borrowed from Sanskrit - which are quite numerous in the text – are also recorded. When the meaning of a word is too uncertain, it is so indicated by a question mark. For some items, the proposed meaning differs from the gloss which is registered in the handbooks; those new proposals, while being open to discussion, are based simply on the examination of the occurrences.

A

aṃśuk 'garment' (Skt. *aṃśuka-*)
ak 'eye' (du. *aśäṃ*)
akäṃtsune 'property'
ak-mal 'face'
akritānik 'ungrateful' (cf. Skt. *akṛtajña-*)
akṣar 'syllable' (Skt. *akṣara-*)
aci 'starting from'
acite (PN, male: Skt. *Ajita-*)
acle '?' (possibly an adverb)
ajite (PN, male: Skt. *Ajita-*)
añumāski 'with wonder'
añcwāṣi 'of iron'
atäṅkät 'unhindered'
anaprä (anäpr-āṣ) 'before'
anāgāme (Skt *anāgāmin-* 'one who is destined no more to return in this world')
anāgāmune 'status of Anāgāmin'
anäṣ '?'
ane 'inside'
anne 'within, inside'
apärkär 'a long time'
apratitulye (name of a tune)
aptsaradarśaṃ (name of a tune)
abhijñe 'supernatural science' (Skt. *abhijñā-*)
abhiṣek 'ordination' (Skt. *abhiṣeka-*)
amok 'art'
arkant- (gen. sg. fem. *arkäṃtse*) 'black'
arth 'sense' (Skt. *artha-*)
aryu 'long'
aviś 'Avīci' (Skt., name of a particular hell)
aśäṃ, dual of *ak* 'eye'
-aśnum 'with eyes' (cf. *aśäṃ*)
aśśi (particle), Germ. 'wohl'

aśśeṃ 'of nuns *(aśi)*
aṣuk 'slender'
aṣṭam, aṣṭami 'eighth' (Skt. *aṣṭama-, aṣṭamika-*, referring to the feast of the eighth lunar day)
asaṃkheṣi 'of a mega-era' (*asaṃkhe*: Skt. *asaṃkhyeya-* 'uncalculable period')
asinät 'insatiable'
asureṃ 'of demons' (Skt. *asura-*)
ats (particle) 'indeed'

Ā

āk 'end'
ākak 'consistently' (< 'directed toward a goal')
ākāl 'wish'
ākāś 'ether, atmosphere' (Skt. *ākāśa-*)
ākär 'tear'
ākärnu 'tearful'
ākälṣäl 'disciple, pupil'
ākessu 'final'
āknats 'ignorant'
ākntsune (āktsune) 'ignorance'
āklye 'teaching'
āṅkar 'tusk'
ājānai 'of noble birth' (Skt. *ājāneya-*)
ājāl 'rosary' (Skt. *akṣāvali-*, through some Middle Indic equivalent)
ājivik, pl. *-āñ* (Skt. *ājīvika-* 'religious mendicant')
āñc 'down'
āñcālyi 'palms put together' (Skt. *añjali-*)
āñcäm 'self' (gen. sg. *āñmes, āymes, ālymes*)
ātäl 'man'
āt-klum 'concentrated' (?)
ānant (PN, male) (Skt. Ānanda-)
ānāntāp '?' (from Skt. **ananta-tapa-* ? – or Skt. *anantava(t)* 'infinite')
ānās 'miserable'
āneñci 'careful'
ānt 'surface'
āpat 'on the right'
āmānuṣ 'non human' (Skt. *a-mānuṣa-*)
āmpārc 'on both sides'
āmpi (fem. *āmpuk*) 'both'
āy (pl. *āyäntu*) 'bone'
āyurvet (Skt. *āyur-veda-*)
ārāḍe (PN, male: Skt. Ārāḍa-, name of a sage)
ārānt 'Arhat' (Skt. *arhant-*)
ārantiśparäṃ 'dignity of Arhat'
āriñc 'heart'
ārkiśoṣi 'world'
ārkiśoṣiṃ 'of the world'
ārt (cf. *ārtak*) 'over a distance'

āryacandre (PN, male: Skt. Āryacandra-)
ārwar 'ready'
ārśi-niṣkramānt (name of a tune)
ārśo 'today'
ārts-koṃ 'every day'
ālak 'other'
ālam-wäc 'each-other'
ālās 'week, faint' (Skt. *alasa-*)
ālu 'of others'
āleṃ (du.) 'palms'
āwaraṃ 'obstruction' (Skt. *āvaraṇa-*)
āwās 'residence' (Skt. *āvāsa-*)
āśai 'asylum, retreat' (Skt. *āśaya-*)
āṣāṃ 'worthy'
āṣānik 'venerable'
āṣi 'consisting of goats' *(ās)*
āṣtär 'pure'
āsāṃ 'seat' (Skt. *āsana-*)
āsuk 'beyond'

Ä

äntā 'when ?'
äntā-ne 'when'
äntsaṃ 'which ?' (acc. *äñcaṃ*)
äntsaṃ-ne 'which' (acc. *äñcaṃ-ne*)

I

ikṣvāku (PN, male: Skt. Ikṣvāku-)
ime 'recollection'
iśe (= eśe) 'awareness' (always in connection with the verb *ya-*)

U

udumparṣi 'of the Udumbara-tree'
udrake (PN, male: Skt. Udraka-, name of a sage)
upanande (PN, male: Skt. Upananda-)
upaveda 'secondary knowledge' (Skt. *upa-veda-*, class of writings appended to the four Vedas)
upaśime (PN, male: Skt. Upasiṃha-, or rather reflex of a Middle Indic form, resulting from Skt. Upaśiva-, cf. Pali Upasīva)
upaśodhane (PN, male: Skt. Upaśodhana-)
upādhyā, upādhyāy 'teacher' (Skt. *upādhyāya-*)
umpar 'evil'
uṣnir 'excrescence' on the head of the Buddha (Skt. *uṣṇīṣa-* 'cranial protuberance')

Ū

ūrbilvākāśyap (PN, male: Skt. Urubilvā-kāśyapa-)

E

eṃts (ents, ets) 'greed'
ekär 'empty'
ekrorñe 'poverty'
eṅkalsu 'passionate'
eṅkäl 'passion'
etu (name of a tune)
eprer 'air'
erkātune 'disdain'
el 'gift'
elabhadre (PN, male: Skt. Elapatra-, a dragon-king)
elā 'under cover'
ewär (nom. pl. fem. *ewraṃ*) 'ferocious, savage'
eśe 'awareness'
es 'shoulder', and 'aggregate' (Skt. *skandha-*, Buddhist concept)
esnum 'with shoulder'

AI

aineyä 'deer' (Skt. *aiṇeya-* 'black antelope')

O

ok (particle), with negation, *mā ok* 'not yet'
okāk 'including'
okät 'eight'
okäm 'circumspection' (?)
oki 'as, like'
oko 'fruit'
okta-puklyi 'eight years old'
oktuk 'eighty'
oṅk 'man'
oṅkaläm (pl. *oṅkälmāñ*) 'elephant'
oṅkraci 'immortality'
oṅkriṃ 'thick soup'
oñi 'human'
ote 'oh'
ontaṃ 'somehow'
oppal 'lotus' (Skt. *utpala-*)
opyāc 'to mind'
opsi 'oxen'
omäl 'hot'
omäskeṃ 'evil'
orkäm 'darkness'
ortuneṣi 'of friendship'
orto 'up(wards)'
or-pańk 'tribune (?)'
olar 'companion'

oṣeṃ 'at night'
oṣeñi 'at night'
osit 'proper behavior'
ostu 'dwellings' (possible borrowing from Toch. B *ostuwa*)

K

-(ä)k (emphatic particle), cf. *āñmaśläk, kātkunek, kaṣyāpäk, käṣṣiśśik, canäk, caṣäk, cesmäk, tannek, tāmäk, tämnek, tñik, tmanäk, tmāk, tmäk, tmäkyok, tmäṣäk, nunak, parnäk, pältsäkyok, picäk, praṣtanäk, mäccākäk, yatsik, ymāräk, lālaṃṣkek, wasäk, wtāk, ślak, ṣakk-atsek, ṣiyak/ṣyak, ṣñikek, sanäk, skaṣik.*
kanak 'cotton cloth'
kanakṣi 'of the cotton cloth'
kanweṃ (du.) 'knees'
kantsa-karṣaṃ (name of a tune)
kapilavāstu (name of a city: Skt. Kapilavastu-)
kappās 'cotton plant' (cf. Skt. *karpāsa-*, Pali *kappāsa-*)
kapśañi 'body'
kapśiññum 'with a body'
kam 'tooth'
kayurṣ (nom pl. *-āñ*) 'bull'
kar 'yet, only (?)'
karel 'laughter'
karmapath (pl. *karmapatäntu*) 'course of action' (Skt. *karmapatha-*)
kalp (pl. *-añ*) 'era' (Skt. *kalpa-*)
kalyānagautami- 'of the auspicious Gautamī'
kaś 'count, number'
kaṣ 'fathom, arm span'
kākmärtik 'ruler'
kācke 'joy'
kātkune 'stewardship'
kāpār 'morsel, bite-size piece' (Skt. *kavaḍa-*)
kāpñune 'love'
kāpñe 'beloved'
kāmadhātuṣi 'of the world of desire' (Skt. *kāmadhātu-*)
kāmar 'instantly'
kāmavitarāge, qualifying some sort of ascetic (Skt. *kāmavītarāga-* 'whose interest concerning desire has disappeared')
kārāś 'jungle'
kāruṃ 'pity' (Skt. *karuṇā-*)
kāruṃṣi 'of pity'
kāruṇik 'merciful, compassionate' (Skt. *kāruṇika-*)
kārme 'truth'
kāwältune 'beauty'
kāwälte 'beautiful'
kāṣāri 'monk's robe' (Skt. *kāṣāya-*)
kāṣṣar '?'

kāsu (suppl. *krant-*) 'good'
kāswa-pältsäk (pl. *-āñ*) 'with good thought'
kāswe 'good'
kāswone 'good deed'
kāswoneyum 'virtuous'
kāswoneṣi 'of a good deed'
kāts 'belly'
kātse 'close to'
känt (pl. *käntantu*) 'hundred'
käntu (pl. *-āñ*) 'tongue'
kämpo 'together'
kärtkāl (pl. *-i*) 'pond'
kär-paräṃ 'dignity'
kärpi 'common, vulgar'
käryatsum 'having the intention of, considering'
kärye 'concern'
kälp 'gain, profit'
kälpām 'obtaining'
kälyme 'direction'
kälyme-kälyme 'everywhere'
-kälywāts 'renowned'
käṣṣi 'teacher'
kinnare 'celestial musician' (Skt. *kiṃnara-*)
kip 'shame'
kukäṃ 'heels'
kᵘciṃ '?'
kupār 'deep'
kupre 'when ?'
kupre-ne 'when'
kumpa-kump 'pot by pot' (Skt. *kumbha-*), meaning 'in crowds'
kᵘyal 'why'
kᵘyal-te 'because'
kᵘli (pl. *kᵘlewāñ*) 'woman'
kulypam 'desiring'
kuśalamūl 'root of happiness' (Skt. *kuśalamūla-*)
kuśeśaiyä 'water-lily' (Skt. *kuśeśaya-*)
kus (obl. *kuc*, gen. *ke*) 'who ?'
kus-ne (obl. *kuc-ne*, gen. *ke-ne*) 'who'
ke 'opportunity, chance'
kekär (pl. *-āñ*) 'spoke'
ketumati (name of a city: Skt. Ketumatī-)
keṃ 'wrong'
keṃ-pälk 'heretic'
keṃ-pälkune 'heretic view'
ko (pl. *kowi*) 'cow'
kotär 'family' (Skt. *gotra-*)
koṃ (pl. *koñi*) 'day'
koṃ-ñkät 'sun-god'

kona-koṃ 'day by day'
kor '10,000,000' (Skt. *koṭi-*)
korp 'direction toward'
kośe 'silk' (Skt. *kauśeya-*)
kos-ne 'as much as'
kos-preṃ 'how much?'
kaumārabhrät (cf. Skt. *kaumāra-bhṛtya-, -prabhṛtyaka-* 'rearing and education of children', a branch of medical science)
kauśike 'Indra' (PN Skt. Kauśika-)
kñukum 'with a neck'
knānmune 'knowledge'
knānmuneṣi 'of knowledge'
knuṃts 'supple'
kri 'choice, will'
kritāṃ 'gratitude' (?)
krop 'crowd, heap'
kropa-krop 'heap by heap'
kropwatsune 'accumulation'
kroś 'cold'
klano 'noisy'
kläṣmune 'patience'
klumpäri (name of a tune)
kleś (pl. *-āñ*) 'impurity' (Skt. *kleśa-*)
kleśāṣi 'of impurity'
klop 'sorrow'
klopasu 'sorrowful'
-klyu 'fame'
klyom 'noble'
kśāñ 'copper coins'
kṣaṃ 'moment' (Skt. *kṣaṇa-*)
kṣatrapai 'governor' (adaptation based on a Prakritic form of Skt. *kṣetrapati-* 'master of fields')
kṣānti- 'forgiveness' (Skt. *kṣānti-*)
ksäṅk-ksäṅk 'chuckling'
ksär 'early in the morning'
ktsets 'perfect, accomplished'

G

gandharv- (pl. *-iñ*) 'celestial musician' (Skt. *Gandharva-*)
gandharveṃ 'of Gandharvas'
-gaveyñ (nom. pl.) '?' (a kind of religious mendicant, cf. Skt. *gaveṣaka-* 'seeking, striving after')
gopikā (PN, female: Skt. Gopikā-), also written *gaupikā*
govradulukikāṣālik (pl. *-āñ*), several sorts of non-Buddhist ascetics (cf. Skt. *govratika-* 'living after the mode of cows', Middle Indic *lukkhika-* 'taking an unpleasant life', Skt. *saṃlikhi-* 'given to severe austerities')
gośagat 'testicle, pudendum' (Skt. *kośagata-*)

gautam 'Gautama' (Skt. Gautama-, name of a clan)
gautamakapil (name of a tune)
gautami (PN, female: Skt. Gautamī-)
gautamṣi 'of Gautama', 'Gautamid'

C

cakravartti 'ruler of the world' (Skt. *cakravartin-*)
cakkravartṣi 'of a Cakravartin'
candaṃṣi 'of santal' (Skt. *candana-*)
capicce (name of a tune)
carak (pl. *-i*) 'wandering religious mendicant' (Skt. *caraka-*)
cākkär, cākrä 'wheel' (Skt. *cakra-*)
cārit (Skt. *cārita-*), in the locution *cārit ya-* 'hand out' (cf. Skt. *cārayati*)
cäñcär/ciñcär 'lovely'
cämpamo 'able'
cintāmani 'gem of desires' (Skt. *cintāmaṇi-*)
cu (cwaśśäl, cwā), cf. *tu*
curm 'powder' (Skt. *cūrṇa-*)
ceṭikā (PN, female: Skt. Ceṭikā-)
cok 'lamp'
cor (a title = OT. *čor*)
cmol (pl. *-u/-äntu*) 'birth'
cmolwāṣi 'of births'
cmolṣi 'of a birth'
cwaṅke 'lap'

J

jatilṣi 'ascetic' (lit. wearing twisted locks of hair: Skt. *jaṭila-*)
jambudvip (name of the central continent: Skt. Jambudvīpa-)
jar 'topknot' of matted hair (Skt. *jaṭā-*)
jalaprabhe (PN, male) (Skt. Jalaprabha-, name of a dragon king)
jinakke (name of a tune)
ñare (pl. *-yäntu*) 'hell'
ñās 'desire'
ñātse 'distress'
ñäkci 'divine'
ñi, cf. *näṣ*
ñu 'new'
ñu 'nine'
ñuk, cf. *näṣ*
ñemi (pl. *-ntu*) 'jewel'
ñemintwāṣi 'of jewels'
ñemiṣi 'of a jewel'
ñom 'name'
ñom-kälywāts 'famous'
ñom-klyu 'fame, renown'
ñkät (pl. *ñäktañ*) 'god'

T

tanne 'in this way, so'
tampe (pl. *-ntu*) 'power'
tampewāts 'powerful'
tampewātsune 'powerfulness'
taryāk 'thirty'
talke (pl. *-ntu*) 'sacrifice'
tā 'where ? whither?'
tāpaki 'mirror'
tāpärk 'now'
tālo 'miserable'
tāśśi (nom. pl.) 'leaders'
täpreṃ 'so much, thus'
tämne 'in that way, so'
tämyo 'therefore'
tärkär 'cloud'
tärkor 'permission'
tälśi (obl. pl. fem. *tälśinās*) '?'
tinār 'denar' (Skt. *dīnāra-*)
tiri 'regulation, rule'
tirtheṃ 'of a heretic' (Skt. *tīrthika-*)
tirtheṣi 'belonging to heretics'
tiṣye (PN, male: Skt. Tiṣya-)
tu (obl. *cu*, gen. *tñi*) 'you' (sg.)
tuṅk 'love'
te (question particle)
teṣi '?'
toriṃ 'as a reward'
tkaṃ 'earth, ground'
tkaṃ-ñkät 'earth-god'
tpär 'high'
tmaṃ 'there'
tmā 'over there'
tmāṃ (pl. *-ntu*) '10,000'
tmäk 'just'
tmäṣ 'thereupon, then'
triku 'deviating' (?)
trit 'third, for the third time'
tri-wälts '3,000'
triśul 'trident' (Skt. *triśūla-*)
tre (fem. *tri*) 'three'
traidhātuk 'world of three spheres' (Skt. *traidhātuka-*)
traivācik 'effected by three pronouncements' (cf. Skt. *trivācika-*)
twantaṃ 'reverently' (cf. Khotanese *tvaṃdanu, tvaṃdanä*)
tṣaṃ 'here'
tṣā 'here'

D

dakṣiṇāpath 'Deccan' (region name: Skt. Dakṣiṇāpatha-)
dakṣinak (pl. *-i*) 'worthy of a gift, receiver of gifts' (Skt. *dakṣiṇīya-*)
daśabal (name of a tune)
dānapati 'munificent man' (Skt. *dānapati-*)
devadatte (PN, male: Skt. Devadatta-)
devadatte (name of a tune)

DH

dhanīke 'rich man' (Skt. *dhanika-*)
dhonaki (PN, male: name of one of Bādhari's disciples, in Pali Dhotaka, cf. Skt. Dhautaka-)
dhrāḍhirāṣtre (name of a world-guardian, Skt. Dhṛtarāṣtra-)

N

nakcu 'at dark, last night'
nakṣacarita 'practice of dancing [and] miming' (Skt. *nāṭya-*, Pali *nacca-*)
natäk 'pressure'
nati 'power'
nandabalā (PN, female: Skt. Nandabalā-)
nandavilāp (name of a tune)
nandā (PN, female: Skt. Nandā-)
nande (PN, male: Skt. Nanda-)
napeṃ (pl. *napeñi*) 'human being'
napeṃṣi 'of a human being'
namo 'veneration, homage' (Skt. *namo*, from *namas-*)
nawo 'roaring'
naṣ 'deprecation'
nākäm 'blame'
nāgeṃ 'of Nāgas' (Skt. *nāga-*)
nātäk (pl. *nācki*) 'lord'
nāśi (pl. *nāśśāñ*) 'lady'
näṣ (gen. *ñi*, fem. *ñuk*) 'I, me'
nikṣaṃ 'spear, sharp stick' (Skt. *nīkṣaṇa-, nekṣaṇa-*)
nigranth (pl. *-āñ*) 'Jaina monk' (Skt. *nirgrantha-*)
nipāt 'act (of drama)' (Skt. *nipāta-*)
nirdhane (PN, male: Skt. Nirdhana-)
niṣkramānt (name of a tune)
niṣpal (pl. *-ntu*) 'property'
nu 'now, but'
nunak 'again'
nᵘnak-nᵘnak 'again and again'
-ne indefinite and relative particle
nervāṃ 'extinction' (Skt. *nirvāṇa-*)
neṣo 'being first', perl. *neṣontā* 'in the lead'
nokte 'last evening'

nmuk 'ninety'
nyagrot 'banyan or fig-tree' (name of a tree: Skt. *nyagrodha-*)
nyagrodharām (name of monastery: Skt. Nyagrodhārāma-)
nyagrodharāmṣi 'of Nyagrodhārāma'

P

pañi 'splendor'
pañcagati (name of a tune)
pañcam (name of a tune)
paṭṭinī (PN, female: Skt. Paṭṭinī-); other forms: *paṭṭīni, paṭṭini.*
pat 'or'
pannāk 'shoe'
paräṃ 'dignity, glory'
parimaṇḍal 'circular' (Skt. *parimaṇḍala-*)
parivrājak (pl. *-i*), 'wandering religious mendicant' (Skt. *parivrājaka-*)
pariweṣ 'clothing, dress' (Skt. *pariveṣa-*)
pare 'debt'
parnune 'splendor'
parno 'resplendent'
parnore 'splendor'
parnoreṣi 'of splendor'
parmā 'certainly'
paryāri 'miracle' (from a Prakritic form of Skt. *prātihārya-*)
paloṃ 'praise'
pāk (pl. *-añ/-ntu*) 'part'
pākär 'evident'
pācar 'father'
pācar-mācar 'parents'
pācar-mācarṣi 'concerning the parents'
pāci 'right' (adj.)
pāpṣune 'morality'
pāṣānak (name of a mountain: Skt. Pāṣāṇaka-)
päñ 'five'
päñ-känt '500'
pät 'stūpa'
pätkru 'eyelashes'
pärkär 'long'
pärneṣi 'outsider' (?) (if corresponding to Skt. *parapravādin-* 'false teacher')
pärmaṅk 'hope'
pärwāṃ (du.) 'eyebrows'
pärśes '?' (segmentation uncertain)
-pälkune 'view'
pälkets 'shining'
pältsäk (sg. gen. *pälskes*, loc. *pälskaṃ*, pl. *pälskant*) 'thought'
päśśaṣi (sic) 'of the breast' (*päśśäṃ*, du.)
pi 'plus' (addition particle for numbers), cf. *okät-pi, ñu-pi, päñ-pi, we-pi, śtwar-pi, ṣäk-pi, ṣpät-pī.*

piṅgale (PN, male: Skt. Piṅgala-)
piṃtwāt 'alms' (Skt. *piṇḍapāta-*)
piwāṣ '?' (possibly a verbal form)
pissaṅk (pl. *-ntu*) 'Community of monks' (Skt. *bhikṣusaṃgha-*)
pissaṅkṣi 'of the Community'
puk (suppl. *pont-*) 'all'
p"käl (pkul) 'year'
-puklyi 'of X years'
puttiśparäṃ 'rank of Buddha'
puttiśparäṃṣi/puttiśparṣi 'of the rank of Buddha'
pudgalik (Skt. *pudgalika-*, Pali *puggalika-* 'belonging to a single person, individual')
punerāpnawatti (Prakritic form of Sanskrit *punarabhinivṛtti-*, cf. Pali *punābhinibbatti-* 'birth in a new existence')
purāṇä (Skt. *purāṇa-* 'ancient legend', a class of sacred works)
purṇake (PN, male: Skt. Pūrṇaka-)
purṇabhadre (PN, male: Skt. Pūrṇabhadra-)
pe 'also'
pe (du. *peṃ*) 'foot'
pe-nu 'also'
perāk 'faithful, credible'
paiṅgike (PN, male: Skt. Paiṅgika-)
poto 'respect'
por (pl. *poräṃ*) 'fire'
polkātseṃ 'lightning-' (adj., derived from *polkāṃts*)
posaṃ 'beside, down'
postak 'book' (Skt. *pustaka-*)
pkänt 'separate'
pñi (pl. *-ntu*) 'merit' (Skt. *puṇya-*)
ptāñkät (pl. *-āñ*) 'Buddha' (lit. 'Buddha-god')
pyākäṣ 'pillar'
pyāpi (pl. *-āñ*) 'flower'
praṅk 'island'
pracar 'brother'
pratim 'decision' (Skt. *pratimā-*)
prattika-puttiśparäṃ 'rank of Pratyekabuddha'
prattika-ptāñkät (Skt. *pratyeka-buddha-*)
praveśak 'interlude' (Skt. *praveśaka-*)
praṣt (pl. *-ntu*) 'time'
praski 'fear'
prākär 'firm'
prār (pl. *-ū*) 'finger'
pruccamo/purccamo 'excellent'
pruccamñe/purccamñe 'excellence'
pret (pl. *-āñ*) 'ghost' (Skt. *preta-*)
protäk 'prison'
plākäm 'agreement'
plāc 'speech'

B

bahudantāk (name of a tune)
bādhari (PN, male: Skt. Badhari-)
bārāṇas/bārāṇasi 'Benares' (place name: Skt. Bārāṇasī-)
buddha (Skt. *buddha-*)
buddhaṃ (variant of the preceding word)
bodhapakṣik (Skt. *bodhapakṣika-* 'favorable to enlightenment')
bodhivaṃ 'forest of enlightenment' (Skt. Bodhivana-)
bodhisattu (Skt. *bodhisattva-*)
bram 'Brahman' (Skt. Brahmā, nom. sg.)
bram-ñkät 'god Brahman'
brahmasvar '(Brahmā-like voice' (Skt. *brahmasvara-*)
brāmaṃ (brāhmaṃ, prāmaṃ) 'brahmin' (Skt. *brāhmaṇa-*)
brāmnune 'brahminhood'
brāmnuneṣi 'of brahminhood'
brāhmañi 'brahmanic'

BH

bhārat 'epic of the Bharatas' (Skt. *bhārata-*)
bho-bho '(interjection) 'hello'

M

mañk 'fault'
mañ 'moon, month'
madhyadeś (place name: Skt. Madhyadeśa-)
madhyadeś(a)ṣi 'of the Madhyadeśa'
manark (pl. *-āñ*) 'brahmin youth' (Skt. *māṇavaka-*)
mandārak 'coral tree' (Skt. *mandāraka-*)
mandodhari (name of a tune)
mar 'not (prohibitive)'
malke 'milk'
maltow-inu 'first'
mahākalp 'great cycle of time' (Skt. *mahākalpa-*)
mahānāme (PN, male: Skt. Mahānāman-)
mahāprajāpati (PN, female: Skt. Mahāprajāpatī-)
mahāmāyā (PN, female: Skt. Mahāmāyā-)
mahāśrāvak (pl. *-i*) 'Great Disciple' (Skt. *mahāśrāvaka-*)
mahirṣ (pl. *-āñ*) 'buffalo' (cf. Skt. *mahiṣa-*)
mā 'not'
māk 'much, many'
māgat (name of a country: Skt. Magadha-)
māgatṣi 'of Magadha'
mācar 'mother'
mācarṣi 'mother's'
mānibhadre (PN, male: Skt. Maṇibhadra-)

māññe 'slave'
mār 'Māra' (name of a deity: Skt. Māra-)
māski 'difficult'
mättak 'himself' (fem. *mäccāk* 'herself')
mänt 'how?'
mänt-ne 'as, in order to'
märkampal 'Law' (= Skt. *dharma-*)
märkampalṣi 'of the Law'
mälkärteṃ (polite term of address)
mäśkit 'prince'
mäṣ '?'
miṣi 'field'
muktikā (PN, female: Skt. Muktikā-)
murli (pl. *-iñ*) '?'
metrak 'Maitreya'
metrakṣi 'of Maitreya'
mem 'measure'
maitär 'friendship' (Skt. *maitrī-*)
maitreyapravrajaṃ (Skt. Maitreya-pravrajana- 'Maitreya becoming a monk', name of the 2nd act)
maitreyasamitināṭäk (Skt. Maitreyasamiti-Nāṭaka-)
mok 'old'
mokats 'strong'
mokäl 'oldish'
mokone 'old age'
mogharāje (PN, male: Skt. Mogharāja-)
motak (pl. *motakí*) 'sweetmeat' (Skt. *modaka-*)
mosaṃ 'because of'
maudgalyāyaṃ (PN, male: Skt. Maudgalyāyana-)
mkälto 'small'
mkältorāṣ 'from early childhood'
mñe 'expectation, wish'
mnu 'sense, estimation'
mrāc 'top of head'
mräduk 'tender, gentle' (Skt. *mṛduka-*)
mtsāṣ 'from below'

Y

yakte 'limitation (?)'
yakṣeṃ 'of Yakṣas' (Skt. *yakṣa-*)
yajñopavit 'sacred thread' (Skt. *yajñopavīta-*)
yarāssi (name of a tune)
yaśodharavilāp (name of a tune)
yaśodharā (PN, female: Skt. Yaśodharā-)
yas (gen. *yasäṃ*) 'you' (plural)
yats (yäts) 'outer skin'
yāp '?'

yämni '?' (segmentation uncertain)
yärk (pl. *-ant*) 'homage'
yärm 'measure'
yärśär 'all around'
yälmi '?' (possibly part of a name or title)
yetwe (pl. *-yul-yäntu, -ñ*) 'ornament, decoration'
yepe (pl. *-ñ*) 'knife'
yo 'with'
yoṃ 'footprint'
yok 'body hair; color'
yokäm 'gate'
-yokum 'with color'
yoktsi 'drink'
yoṣ '?' (possibly related to *yoṣmoṣ*, B *yauṣmauṣ*)
ykoṃ 'by day'
ytär 'path'
ynāñmune 'respect'
yneś 'manifest'
ypic 'entire, full'
ype (pl. *-yäntu*) 'land'
ypeṣi 'of the land'
ypesuṃts (pl. *-āñ*) 'tigress'
ymatu '?'
ymassurñe 'keeping in mind'
ymär 'quickly'
ymär-ymär 'very quickly'
yme 'way'
ylär 'decrepit'
ywär 'instantly (?)'
ywärc 'half'
ywärckā, ywärckaṃ 'in the middle'
ysär 'blood'
ysomo 'together'

R

rake 'word'
ratisup (name of a tune)
ratnadvip 'jewel-island' (Skt. *ratnadvīpa-*)
rape 'music'
ram 'witness'
rājavart-yok 'multicolored' (cf. Skt. *rājavarta-*)
rāhu (PN, name: Skt. Rāhu-)
räddhi 'supernatural power' (Skt. *ṛddhi-*)
ri 'city'
ritāts 'searching (?)'
riṣak (pl. *-i*) 'sage' (Skt. *ṛṣi-*)
riṣi 'of the city'

rkäl (pl. *räklunt*) 'blanket'
rṣiwataṃ, name of the deer-park at Benares (Skt. Ṛṣivadana-, Ṛṣipatana-)
rse 'hatred'

L

lakṣaṃ (pl. *-ñi*) 'mark, sign' (Skt. *lakṣaṇa-*)
lap 'head'
lame 'place'
lāṃts (lāts) 'queen'
lāntune 'kinghood'
lāntuneṣi 'of kinghood'
lālaṃṣäk 'soft'
lātsuneṣi 'of queenhood'
lu (pl. *lwā(-k)-*) 'animal, beast'
lukikā, some sort of forest ascetic (cf. Pali & Sanskrit *lūkha-*, Sanskrit *lūha-*, *ruccha-*, Middle Indic *lukkha-*, *rukkha-* 'rough, harsh, severe'), see *govradu°*.
lek 'gesture'
letäk 'separately'
lo 'away, (all) finished'
lok 'distant'
lokāyaṃ, lokāyana 'materialistic (atheistic) system' (Skt. *lokāyatana-*, equivalent of *lokāyata-* 'materialist')
lotäk 'turn, manner'
lyāk 'flat'
lyäm 'lake'
lyukrā 'in a row'
lyukśone 'light'
lyutār 'more'
lykäly 'small, fine'
lwāṣi 'of beasts'
lweṃ 'of an animal'

V

vajrāsāṃ 'diamond throne' (Skt. *vajrāsana-*)
vañśavātär (name of a tune)
vanapraveś (name of a tune)
vatstsahār 'necklace' (cf. Prakritic *vatsahāra-*, 'string of gems worn on the chest', Skt. *vakṣaskāra-*, *vakṣomaṇi-*), referring to the craft of jewelry.
vijai-muhurt 'Vijaya moment' (Skt. *vijaya-*, *muhurtā-*)
vidyasthāṃ 'domain of knowledge' (Skt. *vidyāsthāna-*)
vipaśyi (name of a former Buddha: Skt. Vipaśyin-)
virupākṣe (name of a world-guardian: Skt. Virūpākṣa-)
virūdhake (name of a world-guardian: Skt. Virūḍhaka-)
vilumpagati (name of a tune)
viśikko (name of a tune)
viśvakārm (PN, male: Skt. Viśvakarman-)
ved 'Veda' (Skt. *veda-*)

vemacitre (PN, male: Skt. Vemacitra-)
vaiḍuri 'lapis lazuli' (Skt. *vaiḍūrya-*)
vaineṣi 'of an adherent of the Vinaya' (Skt. *vaineya-*)
vaiśek 'art of lovemaking' (Skt. *vaiśika-*)
vaiśeṣik 'philosophy' (Skt. *vaiśeṣika-*)
vaiśravaṃ (name of a world-guardian: Skt. Vaiśravaṇa-)
vyākaraṃ, vyākaraṇa 'grammar' (Skt. *vyākaraṇa-*)

W

wak 'voice'
-wańkeṣi 'of idle talk'
wañi 'desirable beauty'
wampe 'ornament'
war (pl. *-añ*) 'smell'
warpiśke 'garden'
warśeṃ 'curse (?)'
wars 'stain'
wartsi 'entourage'
waśirṣi 'of diamond'
waśeṃ 'voice'
waṣt (pl. *-u*) 'house'
waṣt-lmo 'householder' (Skt. *gṛhastha-*)
was (gen. *wasäṃ*) 'we, us'
wasämpāt 'ordination' (Skt. *upasaṃpadā-*)
waste 'security'
wassi 'clothing' (borrowing from Toch. B)
wākäm 'difference, distinction, superiority'
wākär 'apart, separately'
wākmats 'distinguished, superior'
wāpäṃtsune 'work of a weaver'
wāskāñc 'female lay follower' (Skt. *upāsikā-*)
wäktasurñe 'reverence'
wät (acc. sg. masc. *wäc*) 'second'
wätkālts 'firm'
wätkāltsune 'firmness'
wär (pl. *wräntu*) 'water'
wärkänt 'wheel'
wärce 'inferior, deficient'
wärt (pl. *-äntu*) 'forest'
wärṣṣälts 'energetic, strong'
wärṣṣältsune 'vigor'
wärts 'wide, broad'
wäl (suppl. *lānt-*) 'king'
wälts (pl. *-antu*) 'thousand'
wältseṃ 'of thousand'
wäśśi 'pertaining to both sides, ambivalent'
wäṣta- 'double'

wäṣpā 'indeed'
wiki 'twenty'
wiccāṣi 'of Vidyās' (Skt. *vidyā-* 'magic skill')
wir 'young'
wu (fem. *we*) 'two'
weyeṃ 'amazing, amazed'
weṣ 'appearance, costume' (Skt. *veṣa-*)
waineṣi (cf. *vaineṣi*) 'of followers of the Vinaya' (Skt. *vaineya-*)
waiśravaṃ (name of a world-guardian: Skt. Vaiśravaṇa-)
wkäṃ (pl. *wäknant*) 'manner'
wtāk 'again'
wpäśune (?) 'skill' (possible variant of *opäśśune*) or 'art of weaving' (to be connected with the root *wäp-*)
wmār 'jewel'
wyār 'monastic dwelling' (Skt. *vihāra-*)
wram (pl. *wramäṃ*) 'matter, thing'
wrasom (pl. *wrasañ*) 'living being'
wraske 'illness'
wrokṣi 'of pearls'
wlāñkät 'Indra' (lit. 'king-god')
wles (pl. *wlesant*) 'work, task'
wlyep 'soft'
wṣe 'night'
wṣeññe 'resting place'
wsā-yok 'gold-colored'
wsāl (pl. *-u*) 'garment'
wsālṣi 'of a garment'
wsok 'joyful'
wsokone 'joyfulness'

Ś

śaṃkum '?'
śanweṃ (du.) 'jaws'
śaraṇagam 'entering the refuge' (Skt. *śaraṇagamana-*)
śal 'underside (of foot)'
śalyāhart 'surgery' (cf. Skt. *śalyāharaṇa-*, *śalyoddhāra-*, *śalyoddhṛti-* 'extraction of arrows and thorns', etc.)
śākkilśākke 'Śākya (man)' (Skt. Śākya-)
śākkiṣi 'of Śākyas'
śākwaṣi 'of the hair of the head' *(śāku)*
śāñi 'modesty'
śāt 'rich'
śāriputrä (PN, male: Skt. Śāriputra-)
śārwär (pl. *-eñ*) 'arrogant'
śāwe (plural) 'great'
śāstär (pl. *-ntu*) 'teaching treatise' (Skt. *śāstra-*)
śāsaṃ 'teaching' (Skt. *śāsana-*)

śäk 'ten'
śäṃ 'wife'
śiśäk 'lion'
śiśki 'lion's'
ś^{u}kär 'sting'
śuṇḍ 'trunk' (Skt. *śuṇḍa-)*
śuddhodaṃ (PN, male: Skt. Śuddhodana-)
śodhane (PN, male: Skt. Śodhana-)
śoṃ 'bad existence'
-śont '?' (nom. pl. fem., on a stem *-śo*)
śomiṃ 'girl'
śol 'life'
śolyme '(pl. *-ñ*) '?'
śoś (plural) 'small cattle'
śkaṃ 'and, also'
śkā 'yet'
śtärt 'fourth'
śtwar 'four'
śtwarāk 'forty'
śtwar-ñemintwāṣi 'of four jewels'
śpāl 'head'
śpālmeṃ 'excellent' (borrowing from Toch. B)
śmāśānaśräṅkār (name of a tune)
śrāddhe 'faithful' (Skt. *śrāddha-)*
śla- '(together) with'
ślak 'simultaneously, also'
śwātsi (pl. *-ntu*) 'food'

Ṣ

ṣakkats 'certainly'
ṣakkatsek 'certainly indeed'
ṣāmaṃ (pl. *ṣāmnāñ*) 'monk'
ṣāmañi 'of a monk'
ṣāmnune 'monkhood'
ṣāmnuneṣi 'of the monkhood'
ṣālypu 'merciless' (?)
ṣäk 'six'
ṣäññune 'nature'
ṣäptänt 'seventh'
ṣäptuk 'seventy'
ṣäpno 'sleepy'
ṣiyak/ṣyak 'together'
ṣiraś 'all around'
ṣik 'step'
ṣī 'one, to start with'
ṣu 'hither'
ṣuṅk 'throat'

ṣurm (*ṣrum*) 'cause'
ṣul 'mountain'
ṣok-yo 'very'
ṣotre (pl. *-ntu*) 'mark'
ṣont (pl. *-añ*) 'street'
ṣom (fem. of *sas*) 'one'
ṣolāraṃ 'up to'
ṣkārā 'backwards'
ṣñi 'own'
ṣñikek 'however'
ṣñi-ṣñi 'each his own'
ṣtare 'effort'
ṣtākkrukke 'denouncer, slanderer'
ṣtām (pl. *-ntu*) 'tree'
ṣtāmṣi 'of a tree'
ṣto(w) 'stick'
ṣpät 'seven'
ṣya-wkäṃ 'in one way'

S

sakrädägämune 'status of Sakṛdāgāmin'
sakrädägäm (Skt. *sakṛdāgāmin-* 'being reborn only once again')
sañkasther 'elder in the Community' (Skt. *saṃghasthavira-*)
sañkrām 'monastery' (Skt. *saṃghārāma-*)
saṃvarṣi 'of restraint' (Skt. *saṃvara-*)
saṃsār 'circle of births' (Skt. *saṃsāra-*)
saṃsārṣi 'of the birth circle'
sañce 'doubt'
santāṃ 'continuity' (Skt. *saṃtāna-*)
saṃtuṣite (PN, male: Skt. Saṃtuṣita-)
sam 'equal'
samakkore (name of a tune)
sark 'sequence'
sarvapāṣāṇḍik (name of a sacrifice: Skt. *sarva-pāṣāṇḍika-* 'to all heretics')
salu 'whole'
sas (acc. *ṣom*; fem. nom. *säṃ*; acc. *ṣom*) 'one'
sasak 'alone'
säkät 'quiet'
säkrone 'bliss'
sāñkhya (name of a philosophy: Skt. *sāṃkhya-*)
sädhu 'right, good' (Skt. *sādhu-*)
säksäk 'sixty'
säm (acc. *cam*; fem. *säm*, acc. *cäm*; nt. *täm*) 'that one'
säm-ne 'that one'
särki 'later'
särkiñco 'finally'
särk-pe 'instep'

särmär '?'
säs (acc. *caṣ*; fem. *sās*, acc. *tāṣ*; nt. *täṣ*) 'this'
säs (adverb/postposition) 'concerning'
siddhārthe (PN, male: Skt. Siddhārtha-)
suk (pl. *s"kuntu*) 'good luck, prosperity, happiness' (Skt. *sukha-*)
s"kaṣi (skaṣi) 'causing happiness or pleasure'
sut 'nectar' (Skt. *sudhā-*)
s"num (snum) 'perfume'
sundaravāṅk (name of a tune)
subhādre (name of a tune)
suyāne (PN, male: cf. Skt. Suyāma-)
se (pl. *sewāñ*) 'son'
senik 'under the care of, conscientiously'
sem 'protection'
semśu 'protector'
se-lāntune 'status of crown prince, royal succession'
sok '?'
sopi 'net; skin between fingers and toes'
saubhāṣani 'serving as reward for religious utterances' (cf. Skt. *saubhāṣaṇika-*)
skam 'always'
skamat 'always indeed'
skaṣi, cf. *s"kaṣi*
skassu 'happy' (cf. *suk*)
ske 'effort'
sne 'without'
spaktāṃ 'service'
spaktānik 'servant'
spaltkasu 'eager'
spānte 'confident'
smak 'straight (?)'
smale 'lie'
srotāpattune 'status of *srotāpatti*' (Skt. *srotaāpatti-*, lit. 'entering the stream')
slam 'flame'
svarbhaṇu (PN, male: Skt. Svarbhānu-)
swāñceṃ (pl. *swāñcenāñ*) 'ray'

H

himavant 'Himalaya' (Skt. Himavant-)
hiśt 'fie!'
hetuphal (name of a tune)
hai 'alas' (interjection)
haimavati (PN, male: Skt. Haimavati-)
horagaṇita 'horoscope [and] (astronomical) computation' (cf. Skt. *horā-, gaṇita-*)

TS

tsar (du. *tsaräṃ*) 'hand'
tsärk 'lute (?)'

tsunt (name of a tune)
tseṃ 'blue'
tseṃ-yok 'of blue color'
tsopats 'great'
tskunteṃ mācar 'foster mother'
tspok 'taste'
tspokaṣi (tspokṣi) 'of taste'
tspoka-tspok 'all kinds of taste'
tsraṣṣune 'energy'
tsru 'little, minute'

PLATES

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Postscript

More than fifty years ago, when I was a young student at the University of Göttingen, I began to learn the Tocharian language under the guidance of Professor Emil Sieg. Since then I have never been able to fully concentrate my attention on Tocharian studies. Without the encouragement from Professors Werner Winter and Georges-Jean Pinault, I would never have ventured to publish my transliterations and translations of the Tocharian A Maitreyasamiti-Nāṭaka texts in book form. I therefore would like to express my sincere thanks to them for their suggestions and corrections. During the past two years we have had a very pleasant cooperation in our work, a cooperation which I can never forget.

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